Sponsoring Committee:
Professor Lee A. Belford, Chairman;
Professor Dan W. Dodson;
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American Protestant Efforts to Influence the Behavior of the Laity in Business and Industry

1946-1965

John R. Hendrick

Submitted in partial fulfillment of the
requirements for the degree of Doctor of
Philosophy in the School of Education of
New York University

1968

August 1, 1968

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An Abstract of

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General Statement

The problem of the study was to determine the trends and religious assumptions associated with American Protestant efforts to influence the behavior of the laity in business and industry, 1946-1965.

Methodology

1. Three surveys were carried out in order to identify and select intra-church materials and para-church informants.
2. Five categories related to trends and thirteen religious assumptions were utilized for content analysis and construction of a self-rating scale. The reliability and validity of these procedures were ascertained.
3. The investigator sought data in thirty-four agencies of eight denominations, membership 39,000,000, and the National Council. One hundred intra-church units of material relevant to the research were found and rated by content analysis. Data from fifty-nine para-church informants were secured by a mailed self-rating schedule.

4. Data derived were treated numerically and presented graphically to show the trends and percentage of occurrence of assumptions. Intra-church and para-church groups were compared and analyses of adult education, industrial missions, and industrial chaplaincy performed.

Hypotheses and Findings

1. Protestant efforts would show the following trends:
    a. away from efforts to influence the laity's personal behavior and attitude on the job toward an emphasis on their responsibility to shape the organizational structures of business and industry. Findings: Goal orientation, while revealing a slight trend toward the corporate, tended throughout to be mainly personal; para-church sources were slightly more corporate than intra-church; industrial missions revealed the strongest trend toward corporate orientation;
    b. away from emphasizing sacral data (Bible and theology) as a means of influencing the laity,

toward the use of secular data (industrial sociology, case studies). Findings: Content orientation, while displaying a trend toward a secular, tended throughout to be mainly sacral; para-church sources were much more secular than intra-church; industrial missions showed a trend toward relying mainly on secular;

c. away from efforts to teach moral principles toward instruction in the stance of contextual or situational ethics. Findings: Ethical orientation, while showing a definite trend toward contextual, tended throughout to be slightly more legalistic than contextual; para-church sources were only slightly more contextual than intra-church; industrial missions showed the strongest trend toward contextual;

d. away from monologue toward dialogue. Findings: Methodological orientation, while evidencing a trend toward dialogic, tended throughout to be about equally monologic and dialogic;

para-church was definitely more dialogic than intra-church; industrial missioners were extremely dialogic;

e. away from a critical attitude in regard to the American business system toward an approving attitude. Findings: Attitudinal orientation showed no clear trend and throughout was about equally positive and negative; there was no appreciable difference between para-church and intra-church; industrial chaplains were by far the most positive.

2. Protestant efforts would be associated with certain religious assumptions. Findings: The thirteen religious assumptions and others were found to be present in the sources. Assumptions with the highest percentage of occurrence were:

   a. Work is a divine vocation--a service to God and neighbor.

   b. Man is God's steward, responsible to him for the use of material sources.

   c. Work is a divine ordinance not a punishment.

   d. God is Lord over the economic sphere.

Intra-church and Para-church differed on all but a. and b.

3. Protestant intra-church efforts (programs of denominations or the National Council) would differ from para-church efforts (Protestant programs not controlled by denominations). Findings: They differed as noted in 1 and 2.

Conclusions

1. The hypotheses, with the exception of 1e, were supported by the data.
2. During 1946-1965 American Protestants made very limited efforts to influence the behavior of the laity in business and industry. Engaged in these efforts were some writers of denominational literature, directors of lay centers, pastors, professors, and industrial chaplains; the most intensive work was carried out by Church and Economic Life staff of the National Council and approximately twenty full-time industrial missioners.

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The guidance, encouragement, and support of many made the glad day for the submission of this dissertation a reality. I wish to express particular appreciation

To my doctoral committee, Lee A. Belford, Dan W. Dodson, and William P. Sears,

To my former colleagues, the president, dean, and faculty of Austin Presbyterian Theological Seminary,

To the sessions and members of Grace Presbyterian Church, San Antonio, Texas; Fanwood Presbyterian Church, Fanwood, New Jersey; Westminster Presbyterian Church, Beaumont, Texas,

To Cameron P. Hall, Director of the Department of Church and Economic Life, The National Council of Churches of Christ in the United States of America,

To Mrs. Russell H. Pettebone, my typist and secretary for the Consultation on Church Union,

To my parents, John H. and Lillian S. Hendrick,

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CHAPTER I

THE BACKGROUND AND STATEMENT OF THE PROBLEM

I. BACKGROUND OF THE PROBLEM

From biblical times to the present religious leaders have sought to influence the behavior of men and women in the economic institutions of society. The Old and New Testaments contain specific teachings dealing with the manner of one's participation in his occupation.[1] Each major era of church history--early Christian, medieval Catholic, and modern Protestant--has developed and urged upon its constituency clearly identifiable approaches to work and commerce.[2] Contemporary Protestantism is no exception in this regard. For two decades now fresh answers have been sought to the question, "How can members of the Church be enabled to see the bearing of their Christian faith on their life in their occupation?"[3]

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[1] Alan Richardson, The Biblical Doctrine of Work (London: SCM Press Ltd., 1952).

[2] Ernst Troeltsch, The Social Teachings of the Christian Church, Translated by Olive Wyon (New York: The Macmillan Co., 1931. German Edition, 1911).

In 1956 Hans-Reudi Weber, then head of the Department of the Laity of the World Council of Churches, wrote urging that some of the concrete new ventures in training the laity to fulfill their religious responsibilities in their daily work should be described and analyzed.[4] The response to his call has been a number of descriptive reports, usually by those personally involved with one or more of these efforts.[5] However, no analysis, description, or evaluation according to the canons of scholarly research is to be found.[6] This research project has been designed to set forth an analysis and description of a portion of this hitherto uncollected data. Specifically it has focussed on Protestant efforts carried out between 1946 and 1965 in the United States of America.

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[3] W. A. Visser 'T Hooft (ed.), The First Assembly of the World Council of Churches (London: SCM Press Ltd., 1949), p. 155.

[4] Hans-Reudi Weber, "Editorial," Laity, No. 2, June,1956, p. 4.

[5] Julia A. Lacy, "The Lay Renaissance," Religion in Life, XXXI (Winter, 1961-1962), p. 10 and Hans-Reudi Weber, Signs of Renewal (Geneva: World Council of Churches, 1956).

[6] This conclusion was reached after consulting the following sources: Lawrence C. Little, A Bibliography of American Doctoral Dissertations in Religious Education, 1885-1959 (Pittsburgh: University of Pittsburgh Press, 1962) and A Bibliography of Doctoral Dissertations on Adults and Adult Education. (Revised edition, Pittsburgh: University of Pittsburgh Press, 1963); Dissertation Abstracts. Abstracts of Dissertations and Monographs in Microfilm (Ann Arbor: University Microfilms), XXIV-XXVI; Religious

II. STATEMENT OF THE PROBLEM

It was the purpose of this study to determine the trends in Protestant intra-church and para-church efforts to influence the participation of the laity in business and industry and to identify the major religious assumptions associated with these efforts.

Specific Problems. This general statement of the problem led to the formulation of a number of specific tasks related to its solution.

1. The identification of Protestant intra-church and para-church efforts to influence the behavior of the laity in business and industry, 1946-1965.

Education. Annual List of Doctoral Dissertations Relevant to Religious Education, Vols. 54-58. _Laici in Ecclesia_, An Ecumenical Bibliography on The Role of the Laity in the Life and Mission of the Church (Geneva: World Council of Churches, 1961).

2. The search for trends within Protestant para-church and intra-church efforts to influence the behavior of the laity in business and industry, 1946-1965.
3. The determination of the major religious assumptions associated with Protestant para-church and intra-church efforts to influence the behavior of the laity in business and industry, 1946-1965.
4. The comparison of Protestant para-church efforts with Protestant intra-church efforts to influence the behavior of the laity in business and industry, 1946-1965; and the summarization and discussion of all findings.

Definitions. In order to insure clarity a number of words and phrases used herein were carefully defined.

1. Efforts to influence--Written or verbal statements or methodological approaches directed toward changing the laity's behavior and attitudes as they participate in business and industry.

2. Laity--Those members of the church who earn their livelihood in a secular occupation.

3. Protestant--The term, "Protestant," is used here to refer to the following bodies:[7]
    a. National Council of Churches of Christ in the United States of America
    b. American Baptist Convention
    c. Lutheran Church in America (and only its United Lutheran Church predecessor)
    d. Methodist Church
    e. National Baptist Convention, U.S.A., Inc.
    f. Protestant Episcopal Church
    g. Southern Baptist Convention
    h. United Church of Christ (and only its Congregational Christian predecessor)
    i. United Presbyterian Church in the United States of America (and only its Presbyterian Church in the U.S.A. predecessor)

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[7] Benson Y. Landis (ed.), Yearbook of American Churches 1966 (New York: National Council of Churches).

The above denominations have a constituency of 39,792,962 members out of a total Protestant population in the United States of 68,299,478. Together they represent every major Protestant confessional position and polity. Of these denominations all are constituent members of the National Council of Churches with the exception of the Southern Baptist Convention. With a membership of 10,304,185, it is the largest denomination in the United States and is included in this study as representative of evangelical or fundamentalistic Protestantism. The National Baptist Convention is included because it is the largest Negro denomination.

4. Intra-church--By this term reference is made to those efforts to influence which were carried out as a part of an officially constituted program of a denomination or council of churches.

5. Para-church--By this term reference is made to those efforts to influence which were given by Protestants who work in organizations and groups which are not controlled by an official board or agency of a denomination or council of churches.

Delimitations. This study was restricted to an investigation of the efforts of Protestants in the United States of America who, since 1946, have endeavored to influence the behavior of the laity in business and industry. Thus, the following were excluded from the investigation:

1. Efforts of non-Protestant groups.
2. Efforts outside the United States of America.
3. Efforts prior to 1946.
4. Efforts to influence the participation of lay people in some other sphere of human activity; such as, government service or the academic community.
5. Efforts to influence the laity's attitude on politico-economic issues.

III. BASIC ASSUMPTION

One assumption relating to this research was made; namely, that statements contained in the literature and made by the individuals surveyed could be construed as reflections of efforts to influence the participation of the laity in business and industry.

IV. BASIC HYPOTHESES

After reading and investigation the following hypotheses were derived and have been utilized as the central core of the research:

1. American Protestant efforts to influence participation in business and industry will show the following trends:
    a. a trend away from efforts to influence the laity's personal behavior and attitude on the job toward an emphasis on their responsibility to shape the organizational structures of business and industry,
    b. a trend away from emphasizing sacral data (Bible study, church worship, church doctrines) as a means of influencing the laity, toward the use of secular data (industrial sociology, human relations, business administration, and actual work situations),
    c. a trend away from efforts to teach moral principles toward instruction in the stance of contextual or situational ethics,

   d. a trend away from monologue (lecturing, pronouncing, preaching) as the method of seeking to influence the laity toward dialogue (mutual sharing and exploring of ideas with those involved in business and industry),

   e. a trend away from a negative or critical attitude in regard to the American business-industrial system toward a positive or approving attitude toward it.

2. Protestant efforts to influence the behavior of the laity in business and industry are associated with certain religious assumptions.

3. Protestant intra-church efforts to influence the behavior of the laity in business and industry differ from Protestant para-church efforts.

V. OVERVIEW OF METHODOLOGICAL PROCEDURES

Since the research was designed to test the above hypotheses it was necessary to arrange for the collection of appropriate data and to devise a methodology for processing these data in order to render them amenable to numerical treatment. The following steps were taken:

1. Three surveys were carried out in order to identify and select intra-church and para-church materials and informants for inclusion in the research.
2. A set of five categories related to the investigation of trends (Hypothesis 1) was devised. A set of thirteen religious assumptions (Hypothesis 2) was drawn up. These were used as the basis for content analysis of written documents and construction of a rating scale for collection of data from informants. The reliability and validity of these procedures was ascertained.
3. A composite picture of American Protestant efforts to influence the behavior of the laity in business and industry was prepared. Data on trends and religious assumptions in intra-church and para-church Protestant efforts to influence the behavior of the laity were derived from the use of content analysis and the rating scale; these data were treated numerically, summarized, and presented graphically in order to show the precise nature of the trends and the percentage of

occurence of the religious assumptions.

4. All data for the intra-church and para-church groups were compared (Hypothesis 3). Certain analyses of adult education, industrial missions, and industrial chaplaincy were carried out.
5. The results of the research were discussed with special reference to the related literature; finally, suggestions for future research and denominational programs were offered.

CHAPTER II

RELATED LITERATURE

The study of American Protestant efforts to influence the behavior of the laity in business and industry is located at the intersection of several academic disciplines--economic and church history, social ethics, sociology of religion and occupations, and Christian education. Clustered about these American Protestant efforts are somewhat similar Roman Catholic and Protestant endeavors in Britain, on the Continent, and in Asia. Also, there has been in America a growing Roman Catholic apostolate to business and industry and numerous Protestant study conferences and pronouncements have dealt with the political and social implications of the contemporary economic situation. This review of the scholarly literature and other Protestant and Catholic efforts, 1946-1965, is designed to give a historical and contemporary frame of reference for the research. While not exhaustive, it intends to be sufficiently comprehensive to facilitate a proper understanding and interpretation of the data gathered.

I. SCHOLARLY STUDIES

Economic and Church History. How, through the centuries, have religious groups sought to influence their constituency concerning participation in the economic institutions of society? Historical research reveals a broad spectrum of teachings and approaches. A sampling of such efforts is cited in the review which follows.

An international and ecumenical inquiry into the teachings of the Bible concerning work and vocation has been carried out by a number of scholars under the sponsorship of the World Council of Churches. The findings of this research have been published in The Biblical Doctrine of Work, various chapters of which deal with such subjects as "Creative Workmanship and Skill," "Work as a Divine Ordinance for Man," "The New Testament Teaching about the Duties of Workers," and "Work and Worship."[8] In the Old Testament work is regarded as a God-appointed function of human life which one must accept with cheerful obedience.[9] The viewpoint of the New Testament in regard to workers is that:

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[8] Alan Richardson, The Biblical Doctrine of Work (London: SCM Press Ltd., 1952).

[9] Ibid., p. 23.

> They must be dutiful and obedient, and must render godly respect and honour to their masters. By their faithful and honest service they must commend the truth of Christian doctrine. Their work, though ostensibly it is performed for the benefit of human masters, is in truth the service of Christ himself; it must therefore be well and diligently done, whether it meets with earthly reward or not. Harsh and unjust treatment must be accepted with meekness and patience, after the example of Christ, who, when he was reviled reviled not again. Christian masters must treat their slaves with justice and kindness.[10]

The right understanding and use of material resources is likewise a matter of scriptural injunction. Walther Eichrodt finds that the various Old Testament teachings on usury, slavery, money, and land expose an ethical principle of decisive importance; namely, "Property is a gift of God, lent to us in order to maintain human life."[11] The same principle informs the New Testament and therein we find, as in the Old Testament, an emphasis on modesty in the personal use of goods and generosity in sharing with others.[12]

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[10] Ibid., pp. 43-44.

[11] Walther Eichrodt, "The Question of Property in the Light of the Old Testament," Biblical Authority for Today, ed. Alan Richardson (London: SCM Press Ltd., 1951), p. 264.

[12] Ernst Troeltsch, The Social Teachings of the Christian Church, Vol. I, trans. Olive Wyon (New York: The Macmillan Company, 1931. German Edition, 1911), pp. 59-60.

Ernst Troeltsch, in his monumental study, The Social Teachings of the Christian Churches, traces the major Christian approaches to property, work, trade, and the "calling." In early Catholocism the Fathers emphasized that possessions and earthly goods were from God. Glaring imbalances of goods were attributed to sin and greed and ought to be redressed in a spirit of love by sacrificial giving. Work was emphatically encouraged and was viewed as useful for inculcating sobriety, industry, asceticism, and discipline of body. The biblical injunction, "If a man will not work, neither shall he eat," was strictly enforced. Christians, however, were forbidden to engage in occupations which had to do with idol or Emperor worship, military or civil service, or drama, art, or rhetoric. Trade was accepted but frowned upon. Great care was taken to see that only a just price was charged--the cost of production plus a moderate profit. The church forbade the business of extending credit and charging interest. All teachings were buttressed with scriptural sanctions.[13]

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[13] Ibid., pp. 116-128.

Medieval Catholicism continued and elaborated many of the approaches of this early era. R. H. Tawney has carefully documented the attitudes toward economic life which the church of this period sought to inculcate in the laity.

> Material riches are necessary...But economic motives are suspect...It is right for a man to seek such wealth as is necessary for a livelihood in his station. To seek more is not enterprise, but avarice, and avarice is a deadly sin...Trade is legitimate...but perilous to the soul; finance if not immoral, is at best sordid and at worst disreputable.[14]

An extensive body of economic casuistry was developed; the best known elements of which are the teaching with regard to the just price and the prohibition of usury. This economic morality was preached in the pulpit, enforced through the courts and emphasized in the confessional.[15] One confessional guide directed the clergy in this manner:

> Make inquiry concerning merchandising and other things pertaining to avarice and covetousness...Concerning burgesses, merchants and officers, the priest is to make inquiry as to rapine, usury...barratry, false and lying sales, unjust weights and measures, lying, perjury and graft. Concerning cultivators he is to inquire as

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[14] R. H. Tawney, Religion and the Rise of Capitalism (New York: Harcourt, Brace and Company, 1926), pp. 31-33.

[15] Ibid., pp. 36, 39.

> to theft and detention of property of others...also to the removing of landmarks and the occupation of other men's land...[16]

To its credit the medieval church faced and did not abandon the problem of moralizing economic life. But from the first its efforts were discredited by ecclesicatical authorities who preached renunciation and gave lessons in greed. Nonetheless, "it had in it something of the heroic and to ignore the nobility of the conception is not less absurd than to idealize its practical result."[17]

The late Middle Ages saw the economy becoming more complex, with the rise of commerce, finance, industry, and the breakdown of feudalism. In the sixteenth century the tendency of both Roman Catholic and the nascent Protestant movements was to reiterate and to try to maintain the values of the older more static society. All the characteristic features of the medieval economic ethic reappear in Lutheranism with the exception that such matters as just price and usury were handed over to secular authority. There was in Luther an intensification of the duty of labor; honest work he saw as service rendered to God and the best means of loving one's neighbor.[18]

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[16] *Ibid.*, p. 49

[17] *Ibid.*, p. 62.

Calvin's economic ethics were in their main features related to those of Luther.

> The Calvinistic ethic shared the Lutheran view about work, to which it assigned a high value, regarding it as a practical exercise of a calling appointed by God...' it also regarded it as a method of self-discipline and of diverting evil desires. The Calvinistic economic ethic agreed with the Lutheran ethic in its "anti-Mammon" spirit, its urgent desire for modesty and moderation, its observance of distinctions in rank, its campaign against luxury...[19]

But unlike Luther, Calvin believed that this Christian economic spirit could be worked out in the context of a money economy based upon trade and industry. Thus, we find in Calvin some significant shifts away from both the Catholic and Lutheran ethic; for example:

1. Trade was given a new dignity. It was the God-ordained means by which the goods of the earth are shared with the members of society.
2. Usury was permitted for productive loans. Calvin established that what the Bible condemned was

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[18] Troeltsch, op. cit., pp. 554-557.

[19] Troeltsch, op. cit., p. 641.

> taking interest from a man in need; taking interest on a business loan which has in view the making of a profit is quite another matter.

To designate trade and interest-taking as legitimate economic activities did not mean that they could be practiced unfettered. Aware of temptations to greed these and all other economic activities of Geneva were surrounded with a hedge of regulations. Calvin clearly thought that one must be obedient to the will of the sovereign Lord as interpreted by the church in the economic as well as all other spheres of life.[20]

In order to comprehend the subsequent developments of the Protestant economic ethic it is necessary to review the way in which the idea of vocation and daily work have been related during the course of Christian history. Robert Calhoun and Ernst Troeltsch have developed the most thorough treatment of the subject.[21]

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[20] André Biéler, The Social Humanism of Calvin (New York: The Macmillan Co., 1964), p. 51ff.

[21] Robert L. Calhoun, "Work and Vocation in Christian History," Work and Vocation, ed. John Oliver Nelson (New York: Harper and Brothers, 1954), pp. 85-112. See also Robert Calhoun, God and the Common Life (New York: Charles Scribner's Sons, 1935). Troeltsch, op. cit.

In the Pauline thought of the New Testament the words for calling (vocation) meant:

1. The summons from God to each man and woman to the life of faith and love.
2. God's choosing or election of each believer for his place in the corporate body of the church.
3. The earthly station of the Christian allotted to him by divine will.

In the early Church Fathers the first two senses are found. As time went on the third sense was applied, but only to one earthly station--the monastic. By the late Middle Ages the distinction between monastic "vocation" and ordinary daily work was sharp and wide.

However, two converging lines of development prepared the way for a revolutionary change: the re-evaluation of the life of the plain people by vigorous men like Ockham and Wyclif and the growth and spread of mysticism. In Luther daily work and divine vocation long separated were brought together with startling emphasis.

> Whether one be a simple householder, a magistrate, or a prince of the Church, each believer can know his status in the perspective of Christian faith

> as...a calling appointed by God.[22]

Calvin in adapting Luther's germinal insight de-emphasized the idea of surrender to a static vocational system directed by Providence. Instead, he began to stress that one's vocation in daily work was to be freely exercised as a method of realizing the will of God for human society.[23] Calvin's posterity, particularly the later Puritans, modified his view of the calling significantly. In their hands it became more individualistic; stress on the duty of industry and frugality dimmed the vision of service to God in one's daily work; uncritical acceptance of the values and aspirations of the emerging capitalistic system was more and more accorded. Troeltsch describes the outcome:

> The Protestant ethic of the "calling" with its Calvinistic assimilation of the capitalistic system, with its severity and its control of the labour rendered as a sign of the assurance of election, made service in one's "calling," the systematic exercise of one's energies, into a service both necessary in itself and appointed by God, in which profit is regarded as the sign of the Divine approval.[24]

It was developments such as these which, according to Max

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[22] Ibid., p. 108.

[23] Troeltsch, op. cit., pp. 610-611.

[24] Troeltsch, op. cit., p. 645.

Weber, played a part in the rise of the ethics of capitalism.[25]

By the nineteenth century the two themes of daily work and divine vocation were no longer joined. Ruth See has shown that even the heirs of Calvin in nineteenth century America applied the idea of divine vocation only to such specifically religious occupations as ministerial and missionary work.[26] The cause of this separation has been carefully probed. Alexander Miller attributes the schism of vocation and work to the negative and alienating impact of industrialism.[27] Robert Michaelsen suggests that the dominant factors which quenched the Protestant doctrine of vocation were its secularization by the later Puritans, the Yankee commercial spirit, the philosophy of John Locke, the economics of Adam Smith, the popularization of the same by Benjamin Franklin, and the uncritical aquiesence in the above by the Protestant community in America.[28] By the latter part of the nineteenth century religion and business had become tightly compartmentalized; the one sure dogma of the day with which most Protestant leaders agreed was that economic life had its own autonomous existence and should be left alone to pursue its course uninterrupted by moral and churchly preachments.[29] However, as the new century dawned the churches of the West began, however feebly, to reassert the superiority of moral principles over economic affairs.

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[25] Max Weber, The Protestant Ethic and the Spirit of Capitalism, trans. Talcott Parsons (New York: Charles Scribner's Sons, 1958. German edition, 1904-5).

[26] Ruth See, "The Protestant Doctrine of Vocation in the Presbyterian Thought of Nineteenth Century America" (Unpublished Doctoral dissertation, New York University, 1952).

[27] Alexander Miller, "Vocation and Alienation," (Unpublished Doctoral dissertation, Columbia University, 1956).

In America these efforts were associated with that development in Protestant thought known as the Social Gospel. Henry F. May has documented the response of main-line Protestant denominations (Presbyterian, Congregational, Baptist, Methodist, and Episcopal) to the industrial situation of that period. He distinguished three broad types of social Christianity--conservative, progressive, and radical.[30] Of these the progressive, mildly reformist, moderate, generally middleclass strand was by far the most significant in its time and to this movement the term "Social Gospel" is generally given.

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[28] Robert Michaelsen, "The American Gospel of Work and The Protestant Doctrine of Vocation" (Unpublished Doctoral dissertation, Yale University, 1951).

[29] Tawney, op. cit., pp. 278-279.

> The practical ethical concerns of the Social Gospel focused around economic issues, especially on the relations between capital and labour. The right of labour to organize in the struggle for recognition and justice was forthrightly upheld, but as democracy was extended into the industrial order it was affirmed that co-operation would replace competition and strife. The "Social Creed of the Churches," as endorsed by the Federal Council of Churches in 1912, declared that the churches must stand for the principles of conciliation and arbitration in industrial dissensions, for the abolition of child labour, for the reduction of hours of labour, for a living wage as a minimum standard in every industry, for the most equitable division of the products of industry as can ultimately be devised, and for the abatement of poverty.[31]

The principles of Jesus and the law of love were put forward as reliable ethical norms by which decisions concerning these and other economic questions could be made. The main strategy used for inculcating such ideals was education, preaching, and pronouncement. Despite justifiable criticisms of over-optimism and naivete, a legacy of social awareness and a lasting concern for social justice in economic affairs has been bequeathed to American protestantism by the Social Gospel.

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[30] Henry F. May, Protestant Churches and Industrial America (New York: Harper & Brothers, 1949).

[31] Robert T. Handy "Social Gospel," The Dictionary of Christian Ethics, ed. John Macquarrie (Philadelphia: Westminster Press 1967), pp. 325-326. See also Robert T. Handy (ed.), The Social Gospel in America, 1870-1920 (New York: Oxford University Press, 1966).

Sociology of Religion. The foregoing historical survey of church efforts to influence the behavior of the laity makes clear that at least within the Judeo-Christian tradition there is a strong movement aimed at bringing man's economic behavior into subjection to norms that are above the merely self-serving. Nonetheless, many students of religion view no small number of cultic performances as efforts to enhance one's economic well-being; as examples, the rainmaking activities of the Zuni and the prayers of devout Protestants and others for material success are cited.[32] Not surprisingly, a content analysis of American religious best sellers of the past seventy-five years reported a strong emphasis on putting one's faith to work in ways calculated to make one prosper materially.[33] While such "folk" uses of religion abound, Christian history is full of efforts designed to make man's economic interest subservient to religious sanctions.

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[32] J. Milton Yinger, Religion, Society and the Individual (New York: The Macmillan Co., 1957), pp. 196-198.

Behind church efforts to influence the laity's economic behavior resides a large and debatable assumption--religious sanctions and norms do affect and alter economic attitudes and behavior. From the point of view of the behavioral sciences it is by no means a foregone conclusion that such influence exists. Sociologists of religion, especially those in the orbit of positivism or economic or class determinism, tend either to ignore or to deny such influence and they are not without empirical support.[34] Max Weber in _The Protestant Ethic and the Spirit of Capitalism_ challenged this negative view by seeking to prove the thesis that one's religious orientation does influence his economic style of life.[35] This classic study has generated dozens of scholarly works and a large body of literature which has sought to sustain, qualify, or repudiate his thesis. Gerhard Lenski in The Religious Factor reported one of the few empirical tests of the Weberian thesis. On the basis of data collected he concluded, "Our study has provided striking support for Weber's basic assumption..."[36] The citations from Weber and Lenski are not intended to suggest that the question of religious influence on economic behavior has been shown to be so; more modestly it is to intimate that the question of influence is still an open one which is liable to remain unresolved for some time to come. In no way do the findings of this study bear on the resolution of the question of influence. However, let it be noted that those studied in this research project have sanguinely proceeded with a belief in the efficacy of their efforts to influence the laity by religious means.

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[33] Louis Schneider and Sanford Dornbusch, _Popular Religion_ (Chicago: The University of Chicago Press, 1958).

[34] Gerhard Lenski, _The Religious Factor_ (Garden City, New York: Doubleday and Company, Inc., 1960), p. 3.

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[35] Max Weber, op. cit.

[36] Lenski, op. cit., p. 322.

While the focus of this research is on the economic sphere, it must be viewed in the larger context of the "world" of culture and society which has always constituted a problem for religion.[37] How do religious groups relate themselves to the "world"? A notable exposition of the variety of approaches that have been taken is given by H. Richard Niebuhr in Christ and Culture. There he delineates five "ideal types" of interaction between religion and the "world":[38]

1. Christ against Culture. This position gives all authority to Christ and rejects culture's claims. God and the world are opposed and the Christian can love only the former.
2. Christ of Culture. At the opposite pole from the first this approach is characteristic of those who feel no conflict or tension between Church and world.
3. Christ above Culture. This position combines the

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[37] Joachim Wach, Sociology of Religion (Chicago: The University of Chicago Press, 1944), pp. 44-49.

[38] H. Richard Niebuhr, Christ and Culture (New York: Harper & Brothers Publishers, 1951).

opposing elements in a single system so that a synthesis between Christ and culture is possible and both are affirmed.

4. Christ and Culture in Paradox. This approach involves a radical dualism. The dualist attacks all culture but realizes he is a sinful part of it. God's salvation affects the inner man but social life cannot be redeemed.
5. Christ the Transformer of Culture. Taking sin seriously, this position nonetheless regards the conversion of men and society as a universal possibility.

These now widely accepted categorizations provide useful benchmarks in relation to which American Protestant approaches to economic life may be located.

Christian Social Ethics. Because this investigation is designed in part to reveal information on Protestant social teaching as it pertains to economic life, it is important to have an awareness of the broad trends in contemporary Christian social ethics. John C. Bennett has edited a volume for the World Conference on Church and

Society containing representative statements on the foundation of ethics. Most Protestant and Catholic traditions are represented in it.[39] However, James Gustafson has presented by far the most thorough and systematic treatment of the background and issues in American Christian ethical thought of the recent past. His monograph, which appeared as part of the Princeton Studies of Humanistic Scholarship in America, explains the manner in which the interpretation of man, the use of the Bible, and procedures of ethical reflection (context versus principles) have shaped the various strands of recent ethical reflection.[40] Besides these general works, several volumes on Christian social ethics have been published during the past twenty years which have made a specific attempt to discuss economic life from a Christian perspective.[41]

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[39] John C. Bennett (ed.), Christian Social Ethics in a Changing World (New York: Association Press, 1965).

[40] James Gustafson, "Christian Ethics," Religion, ed. Paul Ramsey (Englewood Cliffs, N. J.: Prentice-Hall, Inc.), pp. 287-354.

[41] E. Clinton Gardner, Biblical Faith & Social Ethics, (New York: Harper & Row Publishers, 1960); Walter Muelder, Religion and Economic Responsibility (New York: Charles

Sociology of Occupations. In sociology there is a new and vital sub-discipline--occupational sociology. This field may be defined as the application of sociological principles to the realm of work and occupational life. It focuses on such concerns as the nature of work, occupational structure, details about individual occupations, the relation between occupational structure and individual occupations and other elements of society, and the use of particular occupations as clues to broader social problems. The most comprehensive and authoritative collection of writings in this field is to be found in Sigmund Nosow's Man, Work and Society, a reader in the sociology of occupations.[42]

Christian Education. Because this research was, properly speaking, an investigation of a facet of Protestant

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Scribner's Sons, 1953); Victor Obenhaus, Ethics for an Industrial Age (New York: Harper and Row Publishers, 1967); A. T. Rasmussen, Christian Social Ethics (Englewood Cliffs, N. J.: Prentice Hall, Inc., 1956); George F. Thomas, Christian Ethics and Moral Philosophy (New York: Charles Scribner's Sons, 1955); A. Dudley Ward (ed.), Goals of Economic Life (New York: Harper & Brothers Publishers, 1953).

[42] Sigmund Nosow and William H. Form, Man, Work and Society, A reader in the sociology of occupations (New York: Basic Books, Inc., 1962).

adult education a normative statement of the content and method of adult education was sought. For this purpose, reference was made to The Church's Educational Ministry: A Curriculum Plan. This volume, which represents a decade of work, was produced under the auspices of the National Council of Churches by 125 educational leaders from sixteen American denominations. The section of the book dealing with "The Stewardship of Life and Work" is especially appropriate since it seeks to define content and method for teaching Christian ethics in its economic aspects. Pertinent material, however, is also to be found in other sections; such as, "The Church Permeating Society," "Preparing and Equipping for Ministry," "God's Call to Responsible Decision."[43] To date the outstanding volume on how to educate adults for all realms of secular life is David J. Ernsberger's Education for Renewal.[44]

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[43] The Church's Educational Ministry: A Curriculum Plan (St. Louis: The Bethany Press, 1965).

[44] David J. Ernsberger, Education for Renewal (Philadelphia: Westminster Press, 1965).

II. DOCUMENTATION OF OTHER CONTEMPORARY PROTESTANT AND CATHOLIC EFFORTS

American Protestant efforts to influence the behavior of the laity in business and industry are not isolated phenomenon. For a quarter of a century Protestants in other parts of the world, along with Catholics here and abroad, have been engaged in somewhat similar endeavors.

The Lay Movement. Since 1937, an international inter-church conversation about the role of laymen in the church, the work of laymen in the world, and their need for training in order to fulfill that role and that work has been in progress.[45] One Protestant educator, Randolph Crump Miller, has called the new understanding of the laity that has emerged from this discussion "the most significant development in current theology."[46]

Those leaders concerned to capture the potential of lay witness in the world early began to develop special educational approaches to equip and prepare lay people for fulfillment of their occupational responsibilities.[47] Such educational approaches were often referred to as "lay training."[48] Beginning in Europe after the Second World War, lay training spread to the United States by the early 1950's. After the Amsterdam meeting of the World Council of Churches in 1948 a Laymen's Committee, with the following responsibility, was formed:

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[45] Julia A. Lacy, "The Lay Renaissance," Religion in Life, XXXI, (Winter, 1961-62), p. 10.

[46] Randolph Crump Miller, "From Where I Sit: Some Issues in Christian Education," Religious Education, LX, No. 2, (March-April,1965), p. 101.

> ...to create a center of documentation on what is happening in various countries and churches in laymen's work field, and to establish a clearinghouse of information...to establish more concrete links between the existing laymen's movements...as well as contacting, studying and stimulating work in this field.[49]

Beginning in this small way and with these purposes, the World Council's role in the lay movement grew until, in 1954 at the Second Assembly in Evanston, one of the six major documents dealt with the subject, "The Laity - The Christian in his Vocation," and the decision was reached to create a separate department of the laity within the World Council's structure. By 1956, the lay issue had become "a central object of interest of the World Council of Churches."[50]

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[47] H. R. Weber, Signs of Renewal (Geneva: World Council of Churches, 1956), p. 59.

[48] R. C. Young, "Some Ecumenical Reflections on Lay Training," Laity, No. 17 (June,1964), p. 3.

[49] Hendrik Kraemer, "The Task and Strategy of the Laymen's Committee in the World Council of Churches," Laymen's Work (Geneva: World Council of Churches), No. 1 (May,1951), p. 5.

The result of this ecumenical conversation on the laity is summarized briefly in a widely utilized document commended to the churches for study and comment.

> The Department on the Laity has been drawn by its work to consider not merely what the Church ought to be doing, but what the Church is. We have come to see that the whole Church shares Christ's ministry in the world and that the effective exercise of this ministry must largely be by church members, when they are dispersed in the life of the world. As was said in Evanston: "The real battles of faith today are being fought in factories, shops, offices, and farms, in political parties and government agencies, in countless homes, in the press, radio and television, in the relationship of nations. Very often it is said that the Church should 'go into these spheres,' but the fact is that the Church is already in these spheres in the persons of its laity." There is nothing new in this conception - for our Lord said "Ye are the salt of the earth..." - but it is a truth which has been obscured over many periods of the Church's life.
>
> ...As salt fulfills its function only when scattered

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[50] Hendrik Kraemer, *A Theology of the Laity* (Philadelphia: Westminster Press, 1958), p. 13.

> and dissolved so an indispensable part of the ministry of the Church is exercised when the Church is in its scattered phase...
>
> ...One test of the life of the Church in its assembled aspect - in worship, church government and organisations - is how this part of its life contributes to the life of the scattered Church. Thus it is the task of the pastor and other professional church workers not only to be concerned with the assembled Church, but to prepare the laity for their distinctive ministry.[51]

In this statement are echoed the basic themes of the lay renaissance, which have been most ably summarized and given theological expansion by Hendrik Kraemer in _A Theology of the Laity_.[52]

Britain. Since the Second World War, British churches--established and non-conformist--have developed and carried out vigorous programs designed to bring their influence to bear on industrial life. Industrial Missions, as they are frequently called, have three objectives:

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[51] World Council of Churches, _The Ministry of the Laity in the World_, a Statement Commended to the Churches for their Study and Comment (Geneva: World Council of Churches, 1956).

[52] Hendrik Kraemer, _op. cit._ For complete documentation of the lay movement see _LAICI IN ECCLESIA_, An Ecumenical Bibliography on the Role of the Laity in the Life and Mission of the Church (Geneva: World Council of Churches, 1961).

"1. To bring the church along side the workers in industry at all levels so these men and women may know that the church is interested in them as persons in their world of industry;

"2. To discover for the church those motives and interests, duties and demands which characterize life in industry so that the church can act with greater understanding and realism in relation to industrial man;

"3. To discover what Christian love and obedience mean within the structures of modern industry so that Christian men may be guided in their practice of the Christian life."[53]

An estimated five hundred ministers in Great Britain are engaged in such work. Something over fifty are full-time industrial chaplains and the remaining number are parish clergy trained for factory visitation.[54] Actual work in progress falls into four convenient categories:

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[53] Edwin L. Becker, "Britain's Industrial Missions," Religion and Labor, Vol. VI, No. 9, (June-July, 1963), p. 1.

[54] Ibid.

1. Men appointed by bishops of the Church of England; such as, those associated with the Sheffield Industrial Mission, South London Industrial Mission, and others more closely related to a parish base.
2. Initiatives taken by local churches; such as, those of Ernest Southcott of St. Wilfred's in Holton and William Gowland, Methodist pastor at Chapel Street, Luton.
3. Movements of Christians in industry; such as, the Scottish Industrial Order, The Workers' Christian Fellowship, The Student Christian Movements' Industrial Committees, and The Roman Catholic's Young Christian Workers and The Worker-Priest Movement.
4. Centres of meeting and training; such as, the William Temple College, The Royal Foundation of St. Katharine, and The Iona Community in Scotland.[55]

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[55] Richard Taylor, Christians in an Industrial Society, (London: SCM Press Ltd., 1961), pp. 22-51.

Europe. On the Continent one finds similar but not as extensive efforts.

In Belgium, there is the Catholic "Jocist" or Young Christian Workers movement, lay oriented and organized into small groups; the purpose of the organization is to bring the Christian faith to bear upon the members and upon their working environment.[56]

In France, there is the well-known worker-priest movement. After an initial start which was aborted by the church hierarchy, it has now assumed a new form. Especially trained by work in industry and theology, a priest is assigned a parish in an industrial community; with him is a team of employed lay persons trained just as he is. They share a common democratic life as they seek to win the alienated worker to Christ and his Church.[57]

In Germany, Evangelical Academies developed; many emphasized lay training for occupational life and were in a real sense the pioneers of the lay movement previously described.[58] At his Mainz-Kastel "Gossner Haus" Pastor Horst Symanowski has sought for over a decade to help industrial workers discover a genuinely human style of life by means of personal encounter and dialogue.[59]

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[56] Ibid, p. 45. Michael de la Bedayere, The Cardijn Story (London: Longman's, Green, 1958).

[57] Adolph Schalk, "MOPP: The New French Worker-Priests," Religion and Labor, Vol. VI, No. 4 (December, 1962; January, 1963), pp. 1-2, 7-8. The older pattern of the movement has been described in The Worker-Priests: A Collective Documentation. (London: Routledge & Kegan Paul, 1954).

Asia. Asian Protestants like those in Europe are concerned about the church's relation to industry. In 1958, churchmen from thirteen countries gathered in Manila for "The First Asian Conference on Industrial Evangelism." Discussion there focussed on industrial workers and evangelism, social results of industrialization, and the church's responsibility in training ministers for an urban-industrial ministry.[60] Descriptive literature out of Asia indicates that most of the church's thought there is more traditionally evangelistic than in Europe. Industrial evangelism has been described by Dr. Henry Jones, organizer of the conference described above, as "an effort to bring helpful services to the worker in his industrial life...By going to the worker in the spirit of helpful Christian service the industrial evangelist hopes to provide a natural setting for discussion of the Christian faith and its application."[61] The impression derived from the literature is that industrial evangelism functions with much the same motive and goal as the more familiar agricultural and medical mission program; the aim is to render a genuine service but with the definite hope of gaining adherents to the Christian religion.[62]

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[58] Margaret Frakes, Bridges of Understanding, The "Academy Movement" in Europe and North America (Philadelphia: Muhlenberg Press, 1960); Franklin Littel, The German Phoenix (New York: Doubleday, Inc., 1960); H. R. Weber, Signs of Renewal (Geneva: World Council of Churches, 1956).

[59] Robert Starbuck, "Pastor Horst Symanowski's 'Gossner Haus,'" Religion and Labor, Vol. III, No. 2, (October, 1959), pp. 7-8; Horst Symanowski, The Christian Witness in an Industrial Society (Philadelphia: Westminster Press, 1964).

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[60] East Asian Christian Conference. Report on The First Asian Conference on Industrial Evangelism, 1958, "To understand Christian responsibility in The Asian Industrial Awakening" (Manila: Union Theological Seminary, 1958).

[61] Clair Cook, "Industrial Evangelism," Religion and Labor, Vol. V, No. 8 (May, 1962), p. 2.

[62] Henry D. Jones, "Urban and Industrial Missions in Asia," Occasional Bulletin of the Missionary Research Library, Vol. X, No. 5 (June, 1959), pp. 1-7; Robert Fukada, "The Labor Center in Nishyin, Kyoto," Religion and Labor, Vol. V, No. 8 (May, 1962), pp. 1-4; Robert Meyer, "Kansai

United States. In America, Roman Catholics have developed an increasing concern for the "occupational apostolate." This has led to the establishment of a wide range of nationally organized occupational groups; such as, those for union officials, accountants, broadcasters, pharmicists, nurses, salesmen, lawyers, doctors, dentists, and employers and managers. These groups have been formed in order to consider the application of Catholic faith to daily work.[63] Also, considerable study of the ethics in business and industry has been undertaken by Catholic scholars.[64]

Industrial Evangelism," Religion and Labor, Vol. III, No. 9 (June-July, 1960), p. 4.

[63] Clair M. Cook, "The Occupational Apostolate," Religion and Labor, Vol. III, No. 7 (April, 1960), p. 2; Thomas F. McMahon, "The Apostolate to the Businessman," Pastoral Ministry in a Time of Change, ed. E. Weitzel (Milwaukee: The Bruce Publishing Company, 1966), pp. 288-305; Raymond C. Baumhart and John W. Clark, Priestly Help for Businessmen, Cambridge Center for Social Studies, 42 Kirkland Street, Cambridge, Mass., 1967.

[64] Raymond C. Baumhart, Businessmen's Ethics (New York: Holt, Rinehart, and Winston, 1968); Theodore Purcell, Cases in Business Ethics (New York: Appleton-Century-Crofts, 1967); Thomas M. Garrett, Ethics in Business (New York: Sheed and Ward, 1963); John W. Clark, Religion and the Moral Standards of American Business (Southwestern Publishing Co., 1966).

Among Protestants there have been approaches to the economic sphere which fall outside the limits of this research. During the past twenty years American Protestants have sought to relate themselves to the political and social implications of economic life (this is to be distinguished from efforts to influence the behavior of the laity in business and industry). The breadth of this concern has been reflected in the four national study conferences on Church and economic life convened by the Federal and National Councils of Churches.[65] Since before the turn of the century major Protestant bodies along with Roman Catholics have issued pronouncements (encyclicals) on various social and economic issues. Pronouncements are an attempt to translate the sense of scripture and the historic creeds in terms of current conditions; they endeavor to extend the Church's traditional teaching function in terms of the concrete issues of the day.[66] These politico-economic pronouncements have been exhaustively studied.[67] More theoretical and academic approaches to economic questions have also been undertaken. Volumes seeking to explore the relationship of theology and technology have emerged.[68] Besides this, the National Council of Churches with the Rockefeller Foundation sponsored a nine-volume series that undertook a comprehensive examination of ethics in relation to economic life.[69]

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[65] National Study Conference on the Church and Economic Life (New York: Industrial Relations Division, Federal Council of Churches, 1947). National Study Conference on the Church and Economic Life, The Responsibility of Christians in an Interdependent World (New York: Federal Council of Churches, 1950). National Study Conference on the Church and Economic Life, American Abundance: Possibilities and Problems (New York: National Council of Churches, 1956). National Study Conference on the Church and Economic Life, The Churches and Change: The Significance of Technology and Rapid Economic Development for Christian Faith and Life Today (New York: National Council of Churches, 1962).

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[66] "The Pronouncing Process of the Churches," Information Service, Vol. XL, No. 6 (March, 1961), pp. 1-3.

[67] For the most notable example see John F. Frelick, "A Critical Survey of Ecclesiastical Pronouncements in the Economic and Industrial Field during the Past 65 Years - Rerum Novarum to Evanston." (Unpublished Doctoral dissertation, University of Edinburgh, Edinburgh, Scotland, 1955).

[68] Hugh C. White, (ed.), Christians in a Technological Society (New York: Seabury Press, 1964), and "Technology and Theology," Union Seminary Quarterly Review, Vol. XXI, No. 4, May, 1966.

[69] The Ethics and Economics of Society Series, Harper and Brothers, New York, 1952-1965, included such volumes as: Wilbur Schramm, Responsibility in Mass Communication; John A. Fitch, Social Responsibilities of Labor; Elizabeth Hoyt, et al, American Income and Its Uses; Kenneth Boulding, The Organizational Revolution.

III. PROCEDURES

Specific Problem 1

Specific Problem 2

Specific Problem 3

Specific Problem 4

CHAPTER III

PROCEDURES

I. SPECIFIC PROBLEM 1

> To identify the Protestant intra-church and para-church efforts to influence the behavior of the laity in business and industry, 1946-1965.

The solution of this specific problem consisted in identifying both the intra- and para-church efforts within American Protestantism as defined and delimited above.

The procedure for the solution of Specific Problem 1 was as follows:

1. The identification of intra-church efforts to influence the behavior of the laity in business and industry, 1946-1965.

   Within the Protestant denominational and interdenominational groups designated for inclusion in this study there are a variety of boards and agencies. On the basis of the candidate's preliminary investigation those charged with responsibility in social education and action, men's work and adult church school curriculum were judged the most likely to have produced articles, lessons, program outlines, pamphlets, study books, filmstrips, and other guidance (hereafter referred to as "units of material") designed to influence the behavior of the laity in the economic sphere during the period 1946-1965. These units of material, prepared at the national level, were designed for use by the denomination's constituency at a local or congregational level. _The Yearbook of American Churches 1966_ revealed that every Protestant group included in this study had such organizations; the director and address of each was cited therein. The directors of these agencies were sent a questionnaire (Appendix A) to ascertain the availability to the investigator of the units of material necessary for the research.

Since it was possible that within a particular denominational or interdenominational organization some other board or agency might have produced materials pertinent to this study, the questionnaire asked each director of men's work, social education and action, and adult church school curriculum whether, to his knowledge, such data had in fact been produced by other groups within his denomination. If so, the group they indicated was investigated. Thus, it was discovered within the American Baptist Convention that the Division of Evangelism had produced a number of materials relevant to this study.

Besides educational efforts focussed directly toward their own constituency, Protestant denominations seek through publishing houses to influence the broader Christian community and the general public. According to The Yearbook of American Churches 1966, each denominational group in this study owned and operated such a publishing house. The list of books in print from each of these houses was secured and examined in order to identify books written to influence the behavior of the laity in business and industry. In order that out-of-print books not be omitted, the card catalogue at Union Theological Seminary, New York was checked under such headings as business and religion, laity, economics, and labor.

For purposes of this study the efforts of publishing houses, boards of men's work, adult education, social education and action, and other boards or agencies which had produced during 1946-1965 units of material relevant to this research and which were a part of one of the Protestant groups specified under the definition of Protestantism above were identified as Protestant intra-church efforts.

2. The identification of para-church efforts to influence the behavior of the laity in business and industry, 1946-1965.

The candidate's preliminary investigation revealed that alongside and outside the control of the denominational groups included in this study there were ordained clergy and laymen who sought to influence the behavior of the laity in business and industry. To insure the identification of a group of para-church informants representative of the universe of possible informants the following procedures were followed:

a. The identification of para-church informants began in 1963. Since the Department of Church and Economic Life of the National Council of Churches was charged with the responsibility of coordinating Protestant thought and action in the economic sphere, the search was begun there. Files in that department, systematically gathered by a staff librarian, contain clippings from secular and church publications as well as miscellaneous unpublished materials on the church and economic life. These were searched by the candidate; names of directors of lay centers, industrial missioners and others who might in any way have engaged in efforts to influence the behavior of the laity in business and industry were recorded. To this list were added names of persons derived from the candidate's personal reading and contacts.

b. In the summer of 1963 a questionnaire (Appendix B) was sent to approximately one hundred persons, including those whose names were secured as described above, and to a group of church leaders who were felt by the investigator to have broad knowledge of Protestant church affairs. The questionnaire was designed to discover what was being done to prepare adult church members to be the people of God at work in the economic sphere, and who was engaged in this work. Thirty-five replies were received from persons in nine denominations and in each geographical quadrant of the United States. Names submitted were recorded by the candidate.

c. In 1966 thirty executives in nine denominations were asked to submit names of clergymen or laymen who at any time during the period 1946-1965 had sought on their own (i.e., not as a part of a denominational program) to influence the behavior of the laity in business and industry. (See Appendix A) Names submitted were recorded.

d. In 1966 a questionnaire (Appendix C) was sent to every theological school of each Protestant denomination selected for inclusion in the research; these were directed to the professor responsible for the area of Christian ethics. The list of schools was taken from The Yearbook of American Churches 1966. Theological schools normally have a regional orientation and endeavor to maintain an intimate relation with their alumni and constituency; professors with responsibility in ethics were chosen because the area of this investigation overlaps their academic specialization. It was thought that they themselves might have sought to influence the economic behavior of the laity or that they would know pastors, professors, or laymen in their area who had. Fifty-two questionnaires were sent and twenty were returned. With the exception of the National Baptists, all denominations polled were included in the responses. Also, for evidence of geographical spread, it is important to note that replies were returned from California, Colorado, Georgia, Illinois, Kansas, Kentucky, Massachusetts, Minnesota, Missouri, New York, Pennsylvania, South Carolina, Texas, and Washington, D. C. The names of professors and others submitted as having sought to influence the behavior of the laity in business and industry were recorded.

e. The names of the members of the National Committee for Industrial Mission, Detroit, Michigan were added to the tentative list; its membership is restricted to those engaged in efforts to influence the economic behavior of the laity.

f. At this point the list was reviewed with Dr. Cameron P. Hall, then executive director of the Department of Church and Economic Life of the National Council of Churches. He called in question the inclusion of certain persons associated with the Christian Freedom Foundation, whose aim he stated was solely to give apologetic for laissez faire economics.

Also, he noted that there were certain laymen included whose activities, so far as he knew, had been restricted to promotional work for denominational men's work programs. After investigation by the candidate the names of some of these persons were deleted. Dr. Hall called attention to the omission of industrial chaplains from the tentative list.

g. Subsequently, the names of industrial chaplains were secured and added to the list. The source of this information was an article by Clair B. Cook in Christian Century, 1955,[70] a list from the Department of Homeland Ministries of the Southern Baptist Convention, Atlanta, Georgia, and a list compiled by Raymond C. Baumhart of the Cambridge Center for Social Studies, 42 Kirkland Street, Cambridge, Mass. These were checked against one another for possible duplication and the names added to the list.

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[70] Clair B. Cook, "The Industrial Chaplains," The Christian Century, Vol. 72, No. 35 (August 31, 1955), pp. 992-994.

The final list of para-church informants consisted of one hundred and fourteen persons. This list of para-church informants had been derived over a four and one-half year period from the investigator's continuous and extensive reading in the field and from eighty-two persons from a dozen major Protestant denominations from every section of the United States and from every walk of Church life--theological professors, pastors, informed lay people, and denominational executives.

All intra-church and para-church Protestant efforts identified by the above procedure were studied for trends and variables as explained in Specific Problems 2 and 3.

II. SPECIFIC PROBLEM 2

> To seek trends within Protestant intra- and para-church efforts to influence the behavior of the laity in business and industry, 1946-1965.

This specific problem was designed to test Hypothesis 1, which related to trends in goal, content, ethical, and methodological and attitudinal orientation.

1. Construction of a set of categories.

Prior to investigating any of the sources of data, a set of categories was drawn up. These served as a basis for the content analysis and rating scale which were used in data collection.

The investigator constructed a tentative set of categories on the basis of his preliminary investigation and understanding of Protestant efforts to influence the behavior of the laity in business and industry since 1946 and his knowledge of Christian social ethics and adult Christian education. The following categories derived by the candidate are related to trends in goal orientation, content orientation, ethical orientation, methodological orientation, and attitudinal orientation.

CATEGORY A
PERSONAL-CORPORATE GOAL ORIENTATION

A personal goal orientation was said to be present when the sources examined were directed toward influencing the individual worker in terms of his work habits, the meaning he assigns to his work, his personal relationships on the job.

A corporate goal orientation was said to be present when the sources examined were aimed at influencing the individual worker so that he would realize the need for and carry out changes in the organizational structures of his work situation.

CATEGORY B
SACRAL-SECULAR CONTENT ORIENTATION

A sacral content orientation was said to be present when the sources examined utilized traditional religious materials (Bible, theology, worship, etc.) in seeking to influence the behavior of the laity.

A secular content orientation was said to be present when the sources examined utilized case data and materials from such areas of human knowledge as industrial sociology, human relations, business administration, etc.

CATEGORY C
LEGALISTIC-CONTEXTUAL ETHICAL ORIENTATION

A legalistic ethical orientation was said to be present when the sources examined sought to teach specific universally applicable norms or principles in reference to the work situation whether these norms were drawn from sacred or secular sources.

A contextual ethical orientation was said to be present when the sources examined utilized an approach that called for responding in terms of each unique situation.

CATEGORY D
MONOLOGIC-DIALOGIC METHODOLOGICAL GOAL ORIENTATION

A monologic methodology was said to be present when the sources sought to influence the laity by lecture, pronouncement, written word, etc. in such a way that it was implied that those seeking to do the influencing had authoritative answers.

A dialogic methodology was said to be present when the sources conveyed that those seeking to do the influencing desired mutual sharing and exploration with the laity who were involved in the particular work situation.

CATEGORY E
NEGATIVE-POSITIVE ATTITUDINAL ORIENTATION

A negative attitudinal orientation was said to be present when the sources examined expressed dissatisfaction or disapproval of the American business-industrial system as it was understood to function.

A positive attitudinal orientation was said to be present when the sources examined expressed approval or endorsement of the American business-industrial system as it was understood to function.

Categories A, B, C, D above were submitted to a panel of three qualified judges who had themselves been associated with Protestant efforts to influence the behavior of the laity in business and industry during the past two decades and were known through publications as leaders in the field of work with Protestant laymen. They were: The Rev. William Cohea, director of the Chicago Business Industrial Project; Dr. Cameron P. Hall, former executive director of the Department of Church and Economic Life of the National Council of Churches, New York; and Dr. Frederick W. Wentz, President of Hamma School of Theology, Springfield, Ohio. After explaining the categories to them, the candidate asked such questions as, "Are these categories appropriate to the study of Protestant para-church and intra-church efforts to influence the laity in business and industry since 1946?" "Will the use of these categories reveal the most important features of these Protestant efforts during the past twenty years?" "Are there other categories which, in your judgment, should be added to these?" On the basis of their suggestions, the list of categories was slightly revised to make their definitions more precise and Category E was added.

2. Collection of Data.

Since the source of data in intra-church efforts differed from that in para-church efforts, it was necessary to develop procedures for the collection of data appropriate to each.

a. Intra-church data collection.

As explained under Specific Problem 1-1 above, units of material pertinent to this research which had been produced during 1946-1965 by the selected American Protestant denominational and interdenominational bodies were investigated. With one exception, the investigator visited the office or library of each of these groups. (The Board of Lay Activities of the Methodist Church, Chicago, was not visited and persistent efforts failed to secure a loan of the units of material pertinent to the research.)

In order to establish the presence or absence of trends, it was not necessary to examine all units of material produced; therefore, the investigator examined only those units of material prepared in odd years (1947-1949-1951, etc.). However, if in a given odd year there was a complete absence of data relevant to this study, the candidate investigated the materials produced in the even year immediately preceding. In instances where a denomination had more than one adult curriculum, the standard or basic adult course was chosen for perusal.

Using the categories selected by the procedure outlined above, the units of materials were studied by content analysis. This method was chosen in order to minimize the possibility of the investigator selectively perceiving his own preconceptions and proving them by illustration. Furthermore, studies done by this method are repeatable and their findings subject to verification. This meant that the reliability of the data collected by the investigator could be tested. Other readers can code the same material using the same techniques and, thus, provide information on the extent to which the coded data reflect the meaning of the material instead of individual differences among the readers. Finally, doing the study by content analysis made it possible to abstract data as representative of the empirical world of the literature under investigation. Since arithmetic statements could be made about these data it was quantifiable.

The content analysis was carried out in the following manner:

(1) Articles, program outlines, books, filmstrips, and other units of material which, by title or leading statement, were seen to deal with such subjects as work, vocation, labor, management,

business, industry, competition, or profit had their content analyzed. The candidate made no effort to locate or analyze incidental references which appeared in units of material whose title or leading statement indicated that they were primarily about other subjects.

(2) "Global" rather than sentence or paragraph analysis was made of each unit of material. In collaboration with colleagues at The Center for Advanced Study in the Behavioral Sciences, Louis Schneider and Sanford Dornbusch have demonstrated the value of the "global" approach as it pertains to large bodies of religious literature. Further, they discovered that sentence, paragraph, or chapter analysis had a tendency to obscure the main outline of the documents investigated.[71]

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[71] Louis Schneider and Sanford M. Dornbusch, Popular Religion, Inspirational Books in America (Chicago: The University of Chicago Press, 1958), p. 166.

(3) To conduct this "global" analysis a five-point judges' scale for rating each unit of material studied was prepared as follows:

RATING SCALES FOR UNITS OF MATERIAL

CATEGORY A

PERSONAL				CORPORATE
1	2	3	4	5
Personal Only	Personal Mainly Corporate Slightly	Equal Emphasis on Personal & Corporate	Corporate Mainly & Personal Slightly	Corporate Only

CATEGORY B

SACRAL				SECULAR
1	2	3	4	5
Sacral Only	Sacral Mainly Secular Slightly	Equal Emphasis on Sacral & Secular	Secular Mainly & Sacral Slightly	Secular Only

CATEGORY C

LEGALISTIC				CONTEXTUAL
1	2	3	4	5
Legalistic Only	Legalistic Mainly Contextual Slightly	Equal Emphasis on Legalistic & Contextual	Contextual Mainly & Legalistic Slightly	Contextual Only

CATEGORY D

MONOLOGIC				DIALOGIC
1	2	3	4	5
Monologic Only	Monologic Mainly Dialogic Slightly	Equal Emphasis on Monologic & Dialogic	Dialogic Mainly & Monologic Slightly	Dialogic Only

CATEGORY E

NEGATIVE				POSITIVE
1	2	3	4	5
Negative Only	Negative Mainly Positive Slightly	Equal Emphasis on Negative & Positive	Positive Mainly Negative Slightly	Positive Only

A standard data collection form was prepared (Appendix D). The candidate expressed his judgment on each unit studied by marking the appropriate number on each scale. If no reference was made to a particular category, no mark was made on that scale. The purpose of the rating scale was to facilitate the assignment of a numerical position to each unit of material on each category. This made distinctions of degree possible and the numerical treatment of the data feasible.

It was suggested that the degree of stress on each category should be noted. The Schneider and Dornbusch study referred to above indicated that it was possible for them to secure a high degree of reliability on the presence or absence of a particular category but not on the degree of attention or stress given to it within a particular unit of material. For this reason, and because it was not possible to secure information on degree of stress in regard to para-church efforts, no effort was made to determine it.

(4) In using content analysis it was necessary to ascertain the reliability of the investigator's judgment. Reliability of content analysis involves two kinds of consistency. First, consistency among analysts; that is, different coders should produce virtually the same results when they apply the same set of categories

to the same content. Second, consistency through time; that is, a single coder should produce approximately the same results when he applies the same set of categories to the same content but at different times.[72] The test for consistency among analysts was carried out by selecting two qualified judges; both had degrees from accredited theological schools. The candidate explained to them the procedure of content analysis and rating as set forth herein. Since the intra-church units of material were located at denominational headquarters, four units of material in possession of the investigator were used for this test. The independent analysts carried out their ratings on these units. These were compared with the ratings of the investigator on the same units and the results set forth (Appendix E). The test for consistency through time was carried out by the use of four units of material previously rated by the investigator. These were then re-rated and the results set forth (Appendix E).

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[72] Bernard Berelson and Paul Lazarfeld, *The Analysis of Communication Content* (New York University Library, 1948), p. 129.

b. Para-church data collection.

Trends in para-church efforts to influence the behavior of the laity in business and industry were sought among those individuals selected as specified in Specific Problem 1-2.

(1) To investigate trends within the para-church efforts to influence the behavior of the laity, a research instrument was constructed composed of a series of rating scales (Appendix F). With the exception of a section related to background information and the religious assumption scale called for in Specific Problem 3, the schedule was structured so that items were related to one of the categories derived by the procedure in Specific

Problem 2-1.

The purpose of the rating scale was to facilitate the assignment of a numerical position to individuals on each category. This made distinctions of degree possible and the numerical treatment of the data feasible. Since evidence of trends over a 20-year period was being sought, the informant was asked to rate himself at five separate points in time--1946-1950-1955-1960-1965--provided, of course, he was at that time engaged in efforts to influence the behavior of the laity in business and industry. For example, the rating scale for Category A, Personal-Corporate goal orientation, was as follows:

	Personal Only	Personal Mainly Corporate Slightly	Equal Emphasis on Personal & Corporate	Corporate Mainly Personal Slightly	Corporate Only
1946-1950	1	2	3	4	5
1951-1955	1	2	3	4	5
1956-1960	1	2	3	4	5
1961-1965	1	2	3	4	5

Simple and clear instructions for this self-rating procedure were given to the respondent and self-rating schedules for each Category were developed.

(2) The validity and reliability of this instrument (including the sections on background and religious assumptions) were determined in the following way:

A first draft was constructed by the investigator. This draft was submitted to three persons--Dr. Lauris B. Whitman, Executive Director, Department of Research, National Council of Churches; Dr. Cameron P. Hall, formerly of the Department of Church and Economic Life of the National Council of Churches; and the Rev. John P. Millar, Associate Pastor, Fanwood Presbyterian Church, Fanwood, New Jersey. They were asked to assess whether, in view of the purpose of this research, the instrument was free of ambiguity, whether it was of proper length, whether it would illicit the type of information sought. A first revision of the instrument was made on the basis of the suggestions of this group.

The revised instrument was then given to a pilot group of five persons who had themselves engaged in training Protestants for life in the economic sphere. They were asked to fill in the instrument and then to comment on each part of it, indicating whether it was unclear or ambiguous, and to state how, in their judgment, it might be improved. On the basis of these comments, a second and final revision of the instrument was made. It was then mailed to the list of para-church informants and followed up first with a post card and then, if necessary, a personally typed letter.

3. Treatment of data.

Data collected by the above procedure was treated in a manner that made it possible to test the hypotheses concerning trends in Protestant efforts to influence the behavior of the laity in business and industry, 1946-1965.

a. Year-category charts were constructed to record information derived from the research on intra-church efforts. When the investigation of a particular denominational or inter-denominational group had been completed, the data were summarized on a single chart. Then, a single chart was constructed on which all intra-church data for a particular category were cumulatively tabulated.

   At 5-year intervals on this cumulative year-category chart mean ratings were derived. A graph of these means was constructed in order to reveal the nature of the trend of a particular category for all intra-church groups.

b. The data from each para-church effort were compiled on a year-category chart similar to those used on intra-church data. Separate charts were used to accumulate data from each separate group of para-church respondents. A composite year-category chart for all para-church respondents was constructed. From this cumulative chart mean ratings were derived at 5-year intervals. A graph of these means was constructed to reveal the trend of the category under investigation.

c. The final step was to construct a year-category chart for the total Protestant sample (intra-church and para-church). Mean ratings were derived at 5-year intervals and a graph of these means constructed. A particular hypothesis was considered proven if there was an evident trend away from one pole of a particular orientation toward the other pole of the same orientation.

All findings concerning the trends of Protestant efforts to influence the behavior of the laity in business and industry are presented in expository, tabular, and graphic form in Chapter IV.

III. SPECIFIC PROBLEM 3.

> To determine the fundamental religious assumptions that are associated with Protestant para-church and intra-church efforts to influence the behavior of the laity in business and industry, 1946-1965.

The purpose of this specific problem was to test Hypothesis 2 that trends in Protestant efforts to influence the behavior of the laity in business and industry were associated with certain religious assumptions.

1. Construction of categories.

Prior to investigating any of the sources of data, a list of religious assumptions was constructed. These served as a basis for the content analysis and the rating schedule. This set of categories was constructed by reference to four recognized works in the field of Christian social ethics which deal with the question of religion in economic life and which appeared in the period 1946-1965.[74] All religious assumptions identified in the sections of these works dealing with economic life were listed and defined.

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[74] E. Clinton Gardner, Biblical Faith & Social Ethics (New York: Harper & Row Publishers, 1960); A. T. Rasmussen, Christian Social Ethics (Englewood Cliffs, N. J.: Prentice Hall, Inc., 1956); George F. Thomas, Christian Ethics and Moral Philosophy (New York: Charles Scribner's Sons, 1955); A. Dudley Ward, (ed.), Goals of Economic Life (New York: Harper & Brothers Publishers, 1953).

a. God is the creator of the material world.

b. God is Lord over every aspect of his creation, including the material and economic and he actively continues his sovereignty as judge and redeemer in these spheres.

c. All the material resources of the earth are the property of the creator, God.

d. Material resources, since created by God, are inherently good.

e. Material resources are intended for the use of all mankind.

f. While recognizing the essential and good character of the material resources of the earth, material values are not to have primacy over spiritual; they are not the _summun_ _bonum_ of human life.

g. Man is a physical-spiritual being.

h. Man is God's steward or trustee charged with the responsibility of using the material resources of the earth for the well-being of himself and others.

i. Man is a sinner who neglects his stewardship and rejects God's ownership of material things using them instead in ways that pervert God's intention for the economic well-being of the human family.

j. Man is the object of God's redemptive activity in Christ. By this means he may be liberated from the idolatry of covetousness and set free to live in obedience to God with love for his neighbor.

k. Work is a divine ordinance for human life, not a curse or punishment.

l. Work is a divine vocation and as such can be a responsible ministry done with grateful heart as service to God and one's neighbor.

m. The church as God's agent in the world is responsible to work for the establishment of those forms of business and industrial life which will permit a truly human existence.

Before these were utilized in the research, they were subjected to the same validity and reliability checks as specified in Specific Problem 2-2-b above. Religious assumption "m" was added as a result of these checks.

2. Collection of data.

Using this list of categories, the investigator proceeded to examine the intra-church data specified in Specific Problem 2-1-a above. The presence of one or more religious assumptions was noted by checking the list constructed. If assumptions other than those listed occurred in a particular unit of material, they were recorded and made a part of the research.

Para-church respondents were asked to rate themselves in terms of the presence of these assumptions during particular periods of time in the past. They were asked whether a particular assumption had been very influential, moderately influential, or not at all influential.

3. Treatment of data.

Intra-church religious assumptions were tabulated by frequency, percentage, and time of occurrence

(1946-1950, 1951-1955, 1956-1960, 1961-1965). Para-church religious assumptions marked "very influential" were tabulated by frequency, percentage, and time of occurrence (approximately twenty years ago, approximately ten years ago, at present). In order to provide information on the total Protestant sample it was necessary to combine the intra-church and para-church findings. To do this the following steps were taken:

a. The intra-church data for 1946-1955 were averaged.

b. The para-church data marked "very influential approximately twenty years ago" were grouped with the intra-church data for 1946-1955.

c. The para-church data marked "very influential approximately ten years ago" were grouped with the intra-church data for 1956-1960.

d. The para-church data marked "very influential at present" were grouped with the intra-church data for 1961-1965.

This made it possible for the investigator to tabulate the frequency and percentage of occurrence of each religious assumption during the three time intervals (1946-1955, 1956-1960, and 1961-1965). These data were presented expositorially and graphically so that the trend in the percentage of occurrence for each religious assumption would be evident. The hypothesis was considered proven if any of the thirteen religious assumptions listed on pp. 74-75 or other religious assumptions were found to be present in the intra-church and para-church efforts to influence the behavior of the laity in business and industry.

IV. SPECIFIC PROBLEM 4.

To compare Protestant para-church efforts with Protestant intra-church efforts to influence the behavior of the laity in business and industry, 1946-1965; and to summarize all findings of the research.

The purpose of this specific problem was to test Hypothesis 3 that Protestant intra-church efforts to influence the behavior of the laity in business and industry differ from para-church efforts.

The data necessary to perform the comparison was collected in solving Specific Problems 2 and 3.

This data was treated in the following manner:

1. The investigator compared trends in para-church efforts with trends in intra-church efforts to influence the behavior of the laity. This was done by comparing the cumulative charts constructed for each category under Specific Problem 2. The results of this comparison were presented visually by means of graphs and in an expository manner.
2. The presence of religious assumptions in Protestant para-church and intra-church efforts were compared. Differences, if any, were reported. All findings of this comparison were described in expository fashion by the investigator and, where helpful, visual presentations were set forth.

Finally, all results were discussed in the light of the related literature and other pertinent considerations. On the basis of this certain conclusions were set forth, suggestions for further research made, and possible uses of the study in church programs offered.

CHAPTER IV

RESULTS

ANALYSIS OF SOURCES OF DATA

Intra-church Data

Para-church Data

TESTS OF THE HYPOTHESES

Hypothesis 1a

Hypothesis 1b

Hypothesis 1c

Hypothesis 1d

Hypothesis 1e

Hypothesis 2

Hypothesis 3

SECONDARY ANALYSES OF THE DATA

Background Information on Adult Education, Industrial Missions and Industrial Chaplaincy

Comparison of Trends

Comparison of Religious Assumptions

CHAPTER IV

RESULTS

The findings presented in this chapter are based upon the rating of intra-church units of material and para-church respondents as outlined in Chapter III. The data set forth are designed to solve the four specific problems and test the three basic hypotheses of the study. Also, by means of secondary analyses of the data certain other characteristics of American Protestant efforts to influence the behavior of the laity in business and industry, 1946-1965, are presented.

I. ANALYSIS OF SOURCES OF DATA

Intra-church data. By personal visits of the investigator and in accordance with the procedure outlined on pages 45-48, 59-60, one hundred units of intra-church material designed to influence the behavior of the laity in business and industry were located. Table I displays the sources of these data and the time intervals during which they were produced. Units of material produced by denominations were as follows: American Baptist Convention, 9; Lutheran Church in America, 15; Methodist Church, 12;

TABLE I

UNITS OF INTRA-CHURCH MATERIAL BY DENOMINATION AND TIME OF PREPARATION, 1946-1965

	Time of Preparation				Total Units by Denomination
Denomination	1946-1950	1951-1955	1956-1960	1961-1965	
American Baptist	1	2	3	3	9
Lutheran Church in America	2	2	4	7	15
Methodist Church	4	1	3	4	12
National Baptist	1	3	1	3	8
National Council of Churches	1	7	1	3	12
Protestant Episcopal					
Southern Baptist	2	7	3	4	16
United Church of Christ	3	3	3	3	12
United Presbyterian	1	7	4	4	16
Total Units by 5-year Intervals	15	32	22	31	100

National Baptist Convention, U.S.A., Inc., 8; National Council of Churches of Christ in the United States of America, 12; Protestant Episcopal Church, 0; Southern Baptist Convention, 16; United Church of Christ, 12; United Presbyterian Church in the United States of America, 16. The table shows further that 15 units of material were produced by all the denominations from 1946 through 1950; 32 units from 1951 through 1955; 22 units from 1956 through 1960; and 31 from 1961 through 1965. Thus, over the twenty-year period, 1946-1965, there was a tendency for the denominations to produce more, not less, material. During the two periods, 1951-1955 and 1961-1965, the denominations evidenced more interest in the production of such material than during the years 1946-1950 and 1956-1960; 63 per cent of the units of material were developed in the former. Bibliographic data on the 100 units of material that compose this sample of the universe of available data are set forth in Appendix G; they are arranged alphabetically by denominational groups.

Within Protestant denominational and interdenominational groups designated for inclusion in this study there are a variety of boards and agencies. Data were sought from those charged with responsibility for social education and action, men's work, adult church curriculum, and publishing. Also, any other agency or board that was discovered to have produced materials pertinent to this research was investigated. Table II presents the number of units of material prepared by each type of board or agency. Adult education groups produced 52 units; men's work groups produced 22 units; social education and action groups produced 22; publishing houses produced 3 units; and the one other type of board--evangelism--produced 1 unit of material. The absence of data from the men's work and adult education divisions of The National Council of Churches is explained by the fact that these two groups in that organization coordinate but do not prepare curriculum or program materials. The absence of data from the Methodist men's work division is due to the fact that the investigator was unable to visit their headquarters or to secure on loan the necessary materials. The total number of units produced by the men's work group would have increased, in all probability, had these data been available, making it the second highest in production of data designed to influence the behavior of the laity in business and industry.

TABLE II

NUMBER OF UNITS OF MATERIAL PRODUCED BY DENOMINATIONAL BOARDS OR AGENCIES, 1946-1965

	Board or Agency					Total
Denomination	Adult Education	Men's Work	Social Education	Publishers	Evangelism	Units by Denomination
American Baptist	6	2			1	9
Lutheran Church in America	4	7	3	1		15
Methodist Church	8		3	1		12
National Baptist	7	1				8
National Council of Churches			12			12
Protestant Episcopal						
Southern Baptist	8	7		1		16
United Church of Christ	6	3	3			12
United Presbyterian	13	2	1			16
Total Units by Board or Agency	52	22	22	3	1	100

Para-church data. The sample of the universe of possible para-church informants utilized in this research was derived by the procedure outlined on pages 48-54, 70-71 above. The list of possible respondents secured by this methodology totalled one hundred and fourteen. The para-church data collection form was sent by first class mail to each person on the list; where necessary a follow-up post card and a personal letter were sent. No response was received from twenty-seven persons. Twelve forms were returned marked "address unknown." Three persons returned forms stating that they had no experience in such efforts to influence the laity. Thirteen forms were returned filled out but, for a variety of reasons, were found to be unuseable. Thus, fifty-nine para-church respondents compose the sample used in the research (Appendix H).

Table III shows the 59 para-church respondents categorized by denominational affiliation and group type. Denominational affiliation of the respondents is as follows: American Baptist Convention, 4; Lutheran Church in America, 5; Methodist Church, 5; National Baptist Convention, 0; National Council of Churches (This organization has no individuals affiliated); Protestant Episcopal Church, 11;

TABLE III

PARA-CHURCH RESPONDENTS BY DENOMINATIONAL AFFILIATION AND GROUP TYPE

	Type of Approach					Total
Denomination	Industrial Missioners	Industrial Chaplains	Lay Center Directors	Professors	Others	Respondents by Denomination
American Baptist			1	1	2	4
Lutheran Church in America				5		5
Methodist Church	1	1	2	1		5
National Baptist						
Protestant Episcopal	4		1	1	5	11
Southern Baptist		6	1	4		11
United Church of Christ	1		1	3	5	10
United Presbyterian	5		1	1	3	10
Other Denominations		1	1	1		3
Total Respondents by Type of Approach	11	8	8	17	15	59

Southern Baptist Convention, 11; United Church of Christ, 10; United Presbyterian Church, 10; other denominations, 3 (Presbyterian U.S., 2; Assembly of God, 1). Further analysis of the data revealed that four distinct types of groups were to be found among the respondents. Eleven were industrial missioners; 8 were industrial chaplains; 8 were lay center leaders; 17 were professors of theological schools; a group of 15, composed of pastors of congregations, laymen, professors of business and economics and leaders of lay movements, was classified as "others." An examination of the table reveals that respondents from certain denominations dominate certain of these group types. For example, Presbyterians and Episcopalians account for 81 per cent of the industrial mission sample and Southern Baptists account for 75 per cent of the industrial chaplain sample. There are no National Baptists among the respondents and none was on the original list from which this sample was drawn. Of the three respondents from other denominations the industrial chaplain was a member of the Assembly of God and the lay center director and the professor of ethics were from the Presbyterian Church U.S.

II. TESTS OF THE HYPOTHESES

Hypothesis 1a. Table IV, page 91, presents the data necessary for the testing of Hypothesis 1a that American Protestant efforts to influence participation in business and industry will show a trend away from efforts to influence the laity's behavior and attitude on the job toward an emphasis on their responsibility to shape the organizational structures of business and industry.

A personal goal orientation was said to be present when the sources examined were aimed at influencing the individual worker in terms of his work habits, the meaning he assigns to his work, his personal relationships on the job, etc.

A corporate goal orientation was said to be present when the sources examined were aimed at influencing the individual worker so that he would realize the need for and carry out changes in the organizational structures of his work situation.

The table sets forth the frequency with which each rating was selected and the time interval during which it was selected; the right hand column shows the total frequency with which the ratings were chosen during the entire twenty-year period. From the data so presented mean ratings for the four time intervals and the entire period were derived. The mean ratings for the entire Protestant sample are found on the bottom row of the table as follows: 1946-1950, 2.37; 1951-1955, 2.00; 1956-1960, 2.16; 1961-1965, 2.58; 1946-1965, 2.27.

Figure 1, page 92, arranges these means graphically. The line composed of dashes shows changes in the mean rating for each time interval. The line made up of dot-dashes represents the mean of these means for the entire twenty-year period. The solid line reveals the slope of the trend arrived at by the semi-average method. In this procedure the data are split into two equal parts and the figures in each half averaged; the averages thus obtained are plotted at the center of their respective periods and a straight line drawn through the two points.

As stated on page 72, the several parts of Hypothesis 1 are to be considered established if there is an evident trend away from one pole of a particular orientation toward the other pole of the same orientation. While the mean for the entire twenty-year period (dot-dash line) shows that the

TABLE IV

MEAN RATINGS FOR PROTESTANT PERSONAL-CORPORATE GOAL ORIENTATION ARRANGED BY TIME INTERVALS, 1946-1965

		1946-1950		1951-1955		1956-1960		1961-1965		1946-1965
Rating = r		f	f x r	f	f x r	f	f x r	f	f x r	Total f
1	Intra-church	6	6	15	15	12	12	13	13	46
	Para-church	6	6	11	11	5	5	4	4	26
2	Intra-church	1	2	7	14	2	4	2	4	12
	Para-church	4	8	9	18	17	34	13	26	43
3	Intra-church	4	12	7	21	5	15	6	18	22
	Para-church	10	30	6	18	22	66	30	90	68
4	Intra-church	2	8	1	4	3	12	4	16	10
	Para-church	1	4	4	16	7	16	12	48	19
5	Intra-church	1	5	1	5			2	10	4
	Para-church	1	5					2	10	3
Total	Intra-church	14	33	31	59	22	43	27	61	94
	Para-church	22	53	30	63	51	121	61	178	159
Mean Rating	Intra	2.35		1.90		1.95		2.26		2.11
	Para	2.40		2.10		2.37		2.91		2.44
	Total Protestant	2.37		2.00		2.16		2.58		2.27

r = rating f = frequency

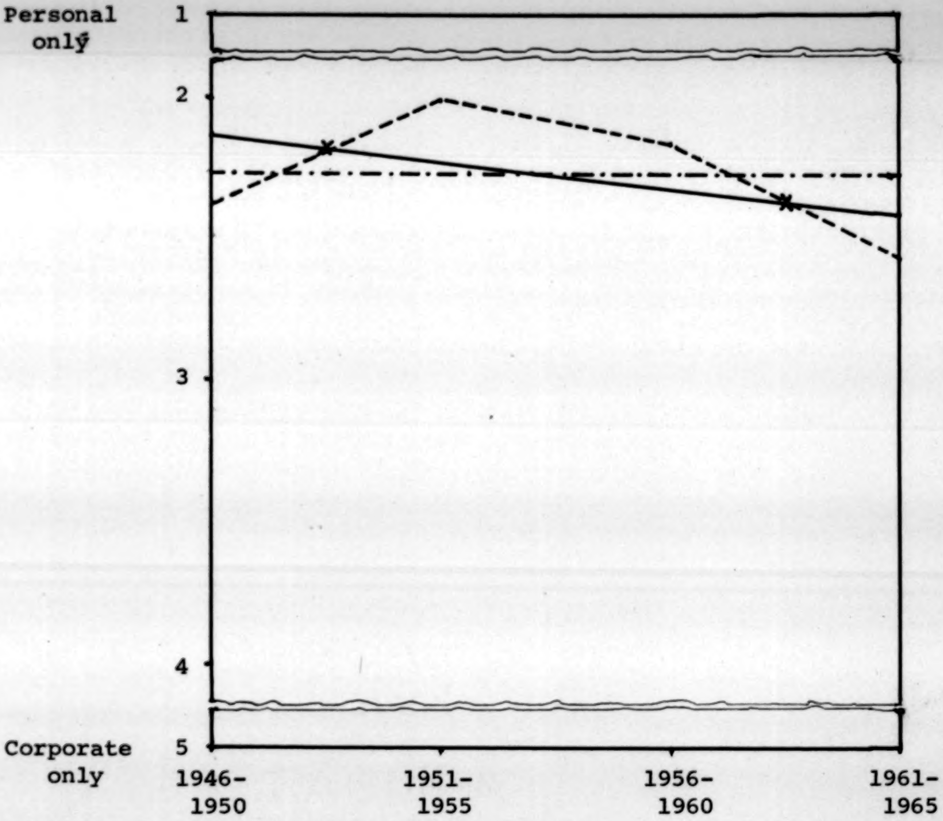


FIGURE 1

MEAN RATINGS FOR PROTESTANT PERSONAL-CORPORATE GOAL ORIENTATION, 1946-1965

------ Mean Ratings by Time Intervals
—·—·—· Mean of Means for Entire Period
——— Slope of Trend for Entire Period

goal orientation of American Protestants was mainly personal and only slightly corporate, the slope of the trend (solid line) for the twenty years is away from the personal goal orientation toward the corporate goal orientation. On this basis the hypothesis is accepted.

Hypothesis 1b. Table V, page 95, presents the data necessary for the testing of Hypothesis 1b that American Protestant efforts to influence participation in business and industry will show a trend away from emphasizing sacral data as a means of influencing the laity toward the use of secular data.

A sacral content orientation was said to be present when the sources examined utilized traditional religious materials (Bible, theology, worship, etc.) in seeking to influence the behavior of the laity.

A secular content orientation was said to be present when the sources examined utilized data from such areas of human knowledge as industrial sociology, human relations, business administration, etc. or straight case studies that do not imply sacral.

The table sets forth the frequency and time interval during which each rating was selected. The right hand column shows the total frequency with which the ratings were chosen during the entire twenty-year period. From the data so presented mean ratings for the four time intervals and the entire period were derived. The mean ratings for the entire Protestant sample are found on the bottom row of the table as follows: 1946-1950, 2.73; 1951-1955, 2.34; 1956-1960, 2.56; 1961-1965, 2.85; 1946-1965, 2.62.

Figure 2, page 96, arranges these means graphically. The line composed of dashes shows changes in the mean rating for each time interval. The line made up of dot-dashes represents the mean of these means for the entire twenty-year period. The solid line reveals the slope of the trend arrived at by the semi-average method.

The mean for the entire twenty-year period (dot-dash line) shows that the content orientation of American Protestants was about equally sacral and secular with a slightly greater use of sacral data. The slope of the trend (solid line) for the twenty years is away from the sacral content orientation toward the secular content orientation. On this basis the hypothesis is accepted.

TABLE V

MEAN RATINGS FOR PROTESTANT SACRAL-SECULAR CONTENT ORIENTATION ARRANGED BY TIME INTERVALS, 1946-1965

		1946-1950		1951-1955		1956-1960		1961-1965		1946-1965
Rating = r		f	f x r	f	f x r	f	f x r	f	f x r	Total f
1	Intra-church	5	5	11	11	11	11	11	11	38
	Para-church									
2	Intra-church	3	6	10	20	4	8	6	12	23
	Para-church	7	14	17	34	12	24	7	14	43
3	Intra-church	3	9	9	27	3	9	7	21	22
	Para-church	9	27	8	24	20	60	25	75	62
4	Intra-church	3	12	1	4	4	16	4	16	12
	Para-church	7	28	7	28	11	44	21	84	46
5	Intra-church	1	5					1	5	2
	Para-church					2	10	7	35	9
Total	Intra-church	15	37	31	62	22	44	29	65	97
	Para-church	23	69	32	86	45	138	60	208	160
Mean Rating	Intra	2.46		2.00		2.00		2.24		2.17
	Para	3.00		2.68		3.06		3.46		3.05
	Total Protestant	2.73		2.34		2.56		2.85		2.62

r = rating

f = frequency

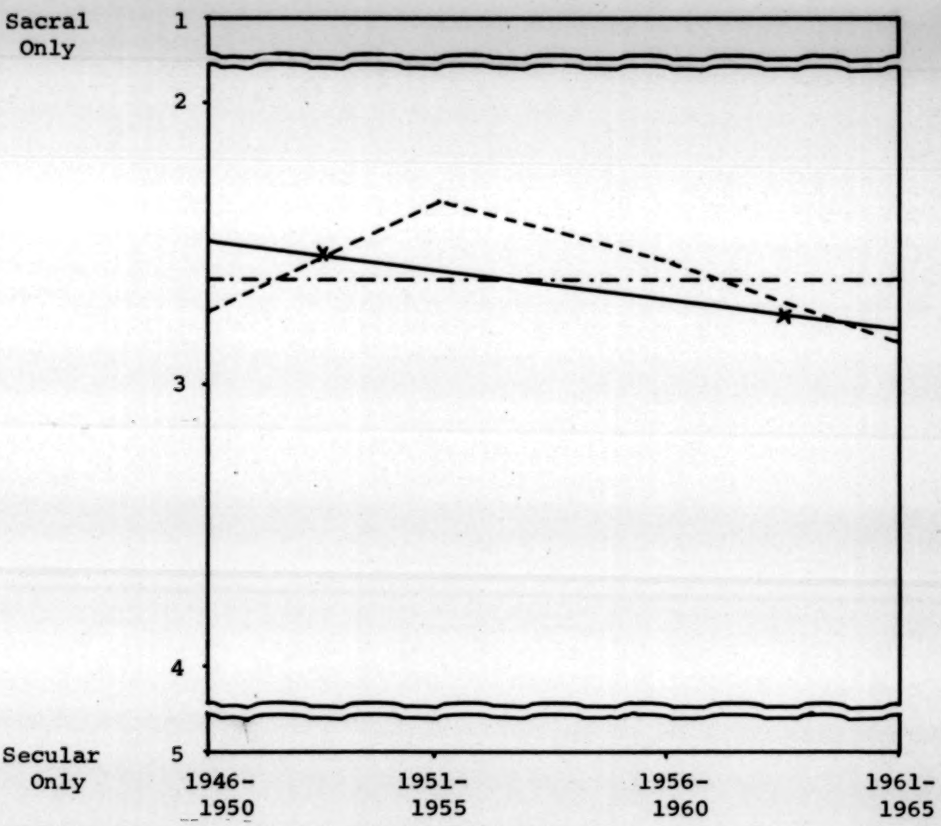


FIGURE 2

MEAN RATINGS FOR PROTESTANT SACRAL-SECULAR CONTENT ORIENTATION, 1946-1965

- - - - - Mean Ratings by Time Intervals
—·—·—· Mean of Means for Entire Period
——— Slope of Trend for Entire Period

Hypothesis 1c. Table VI, page 98, presents the data necessary for the testing of Hypothesis 1c that American Protestant efforts to influence participation in business and industry will show a trend away from efforts to teach moral principles toward instruction in the stance of contextual or situational ethics.

A legalistic ethical orientation was said to be present when the sources examined sought to teach specific universally applicable norms in reference to the work situation whether these norms were drawn from sacred or secular sources.

A contextual ethical orientation was said to be present when the sources examined urged an approach that calls for responding to God in each unique situation.

The table sets forth the frequency and time interval during which each rating was selected. The right hand column shows the total frequency with which the ratings were chosen during the entire twenty-year period. From the data so presented mean ratings for the four time intervals and the entire period were derived. The mean ratings for the entire Protestant sample are found on the bottom row. They are as follows: 1946-1950, 2.40; 1951-1955, 2.51;

TABLE VI

MEAN RATINGS FOR PROTESTANT LEGALISTIC-CONTEXTUAL ETHICAL ORIENTATION ARRANGED BY TIME INTERVALS, 1946-1965

		1946-1950		1951-1955		1956-1960		1961-1965		1946-1965
Rating = r		f	f x r	f	f x r	f	f x r	f	f x r	Total f
1	Intra-church	5	5	4	4	2	2	1	1	12
	Para-church	1	1	3	3					4
2	Intra-church	3	6	5	10	3	6	4	8	15
	Para-church	8	16	10	20	9	18	3	6	30
3	Intra-church	1	3	4	12			2	6	7
	Para-church	9	27	13	39	22	66	24	72	68
4	Intra-church	1	4	4	16	3	12	7	28	15
	Para-church	4	16	3	12	13	52	31	124	51
5	Intra-church	1	5			2	10	1	5	4
	Para-church					1	5	1	5	2
Total	Intra-church	11	23	17	42	10	30	15	48	53
	Para-church	22	60	29	74	45	141	59	207	155
Mean Rating	Intra	2.09		2.47		3.00		3.20		2.69
	Para	2.72		2.55		3.13		3.50		2.97
	Total Protestant	2.40		2.51		3.06		3.35		2.83

r = rating

f = frequency

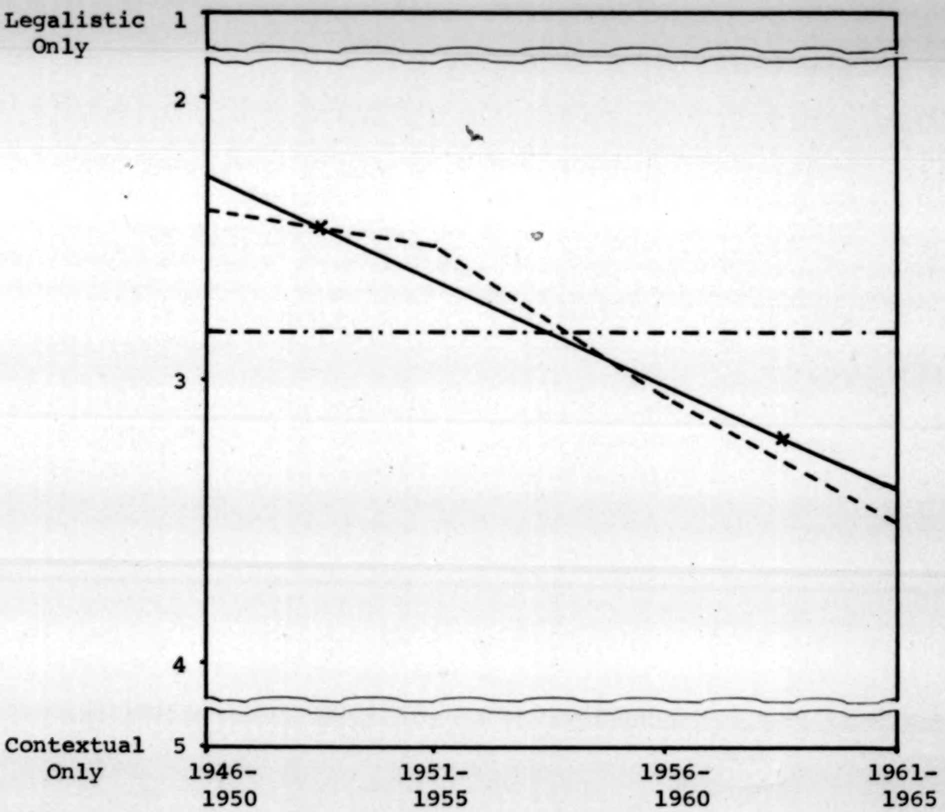


FIGURE 3

MEAN RATINGS FOR PROTESTANT LEGALISTIC-CONTEXTUAL ETHICAL ORIENTATION 1946-1965

----- Mean Ratings by Time Intervals
—·—·—· Mean of Means for Entire Period
——— Slope of Trend for Entire Period

1956-1960, 3.06; 1961-1965, 3.35; 1945-1965, 2.83.

Figure 3, page 99, arranges these means graphically. The line composed of dashes shows changes in the mean rating for each time interval. The line made up of dot-dashes represents the mean of these means for the entire twenty-year period. The solid line reveals the slope of the trend arrived at by the semi-average method.

The mean for the entire twenty-year period (dot-dash line) shows that the ethical orientation of American Protestants was about equally legalistic and contextual with a slightly greater emphasis on the legalistic approach. The slope of the trend (solid line) for the twenty years is away from the legalistic toward the contextual. On this basis the hypothesis is accepted.

Hypothesis 1d. Table VII, page 102, presents the data necessary for the testing of Hypothesis 1d that American Protestant efforts to influence participation in business and industry will show a trend away from monologue as the method of seeking to influence the behavior of the laity toward dialogue.

A monologic methodology was said to be present when the sources sought to influence the laity by lecture, written word, etc. in such a way that it was implied that those seeking to do the influencing have authoritative answers.

A dialogic methodology was said to be present when the sources conveyed that those seeking to do the influencing desired mutual sharing and exploration with the laity who are involved in the work situation.

The table sets forth the frequency and time interval during which each rating was selected. The right hand column shows the total frequency with which the ratings were chosen during the entire twenty-year period. From the data so presented mean ratings for the four time intervals and the entire period were derived. The mean ratings for the entire Protestant sample are found on the bottom row of the table as follows: 1946-1950, 2.63; 1951-1955, 2.98; 1956-1960, 3.20; 1961-1965, 3.42; 1946-1965, 3.05.

Figure 4, page 103, arranges these means graphically. The line composed of dashes shows changes in the mean rating for each time interval. The line made up of dot-dashes represents the mean of these means for the entire twenty-year period. The solid line reveals the slope of the trend arrived at by the semi-average method.

TABLE VII

MEAN RATINGS FOR PROTESTANT MONOLOGIC-DIALOGIC METHODOLOGICAL GOAL ORIENTATION ARRANGED BY TIME INTERVALS, 1946-1965

		1946-1950		1951-1955		1956-1960		1961-1965		1946-1965
	Rating = r	f	f x r	f	f x r	f	f x r	f	f x r	Total f
1	Intra-church			2	2			2	2	4
	Para-church	2	2	3	3	2	2	2	2	9
2	Intra-church	7	14	15	30	8	16	11	22	41
	Para-church	4	8	3	6	6	12	2	4	15
3	Intra-church	1	3	2	6	2	6	3	9	8
	Para-church	4	12	7	21	14	42	11	33	36
4	Intra-church			9	36	3	12	5	20	17
	Para-church	9	36	14	56	19	76	37	148	79
5	Intra-church			1	5	3	15	6	30	10
	Para-church	1	5	1	5	3	15	8	40	13
Total	Intra-church	8	17	29	79	16	49	27	83	80
	Para-church	20	63	28	91	44	147	60	227	152
Mean Rating	Intra	2.12		2.72		3.06		3.07		2.74
	Para	3.15		3.25		3.34		3.78		3.38
	Total Protestant	2.63		2.98		3.20		3.42		3.05

r = rating

f = frequency

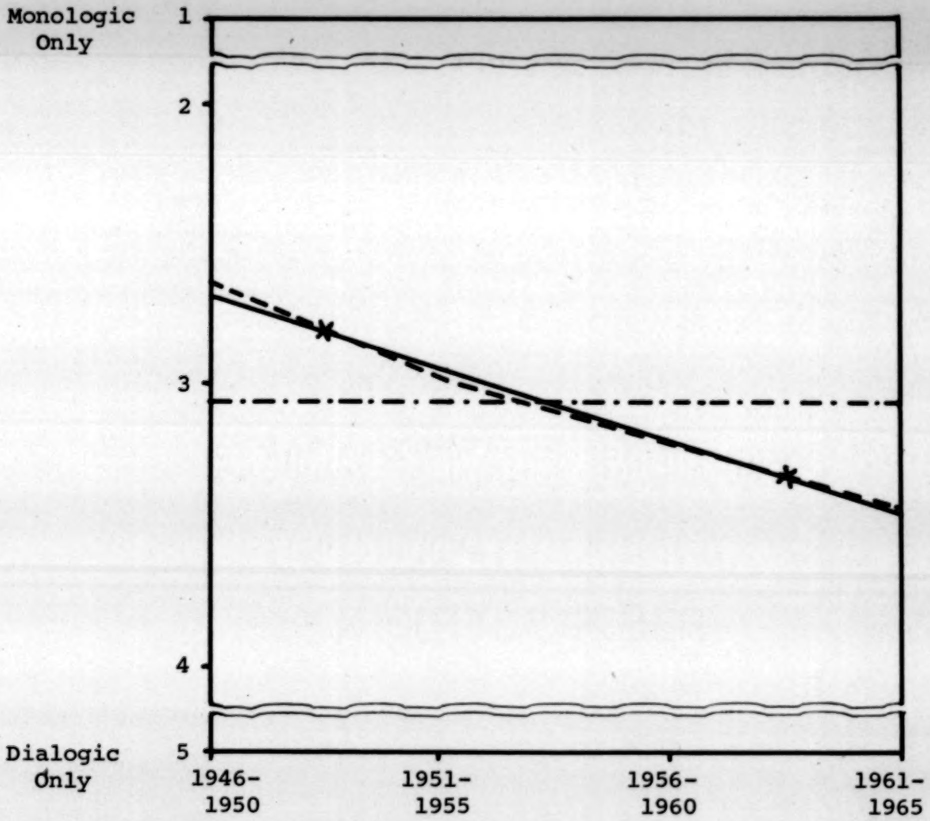


FIGURE 4

MEAN RATINGS FOR PROTESTANT MONOLOGIC-DIALOGIC METHODOLOGICAL ORIENTATION, 1946-1965

- - - - - Mean Ratings by Time Intervals
—·—·— Mean of Means for Entire Period
——— Slope of Trend for Entire Period

The mean for the entire twenty-year period (dot-dash line) shows that the methodological orientation of American Protestants was about equally monologic and dialogic with a slightly greater use of the dialogic approach. The slope of the trend (solid line) for the twenty-year period is away from the monologic toward the dialogic orientation. On this basis the hypothesis is accepted.

Hypothesis le. Table VIII, page 106, presents the data necessary for the testing of Hypothesis le that American Protestant efforts to influence participation in business and industry will show a trend away from a negative or critical attitude in regard to the American business-industrial system toward a positive or approving attitude toward it.

A negative attitudinal orientation was said to be present when the sources examined expressed dissatisfaction or disapproval toward one or more aspects of the American business-industrial system as it was understood to function.

A positive attitudinal orientation was said to be present when the sources examined expressed approval or endorsement of the system.

The table sets forth the frequency and time interval during which each rating was selected. The right hand column shows the total frequency with which the ratings were chosen during the entire twenty-year period. From the data so presented mean ratings for the four time intervals and the entire period were derived. The mean ratings for the entire Protestant sample are as follows: 1946-1950, 2.97; 1951-1955, 3.26; 1956-1960, 2.96; 1961-1965, 3.09; 1946-1965, 3.07.

Figure 5, page 107, arranges these means graphically. The line composed of dashes shows changes in the mean rating for each time interval. The line made up of dot-dashes represents the mean of these means for the entire twenty-year period. The solid line reveals the slope of the trend arrived at by the semi-average method.

The mean for the entire twenty-year period (dot-dash line) shows that the attitudinal orientation of American Protestants was about equally negative and positive. The slope of the trend (solid line) for the twenty-year period is away from the positive toward the negative. On this basis the hypothesis is rejected.

TABLE VIII

MEAN RATINGS FOR PROTESTANT NEGATIVE-POSITIVE ATTITUDINAL ORIENTATION ARRANGED BY TIME INTERVALS, 1946-1965

		1946-1950		1951-1955		1956-1960		1961-1965		1946-1965
Rating = r		f	f x r	f	f x r	f	f x r	f	f x r	Total f
1	Intra-church									
	Para-church							1	1	1
2	Intra-church	2	4	2	4	2	4	1	2	7
	Para-church	5	10	7	14	10	20	8	16	30
3	Intra-church	2	6	5	15	5	15	4	12	16
	Para-church	7	21	11	33	22	66	26	78	66
4	Intra-church	1	4	7	28	1	4	2	8	11
	Para-church	8	32	10	40	13	52	20	80	51
5	Intra-church									
	Para-church			1	5			2	10	3
Total	Intra-church	5	14	14	47	8	23	7	22	34
	Para-church	20	63	29	92	45	138	57	174	151
Mean Rating	Intra	2.80		3.35		2.87		3.14		3.04
	Para	3.15		3.17		3.06		3.05		3.10
	Total Protestant	2.97		3.26		2.96		3.09		3.07

r = rating

f = frequency

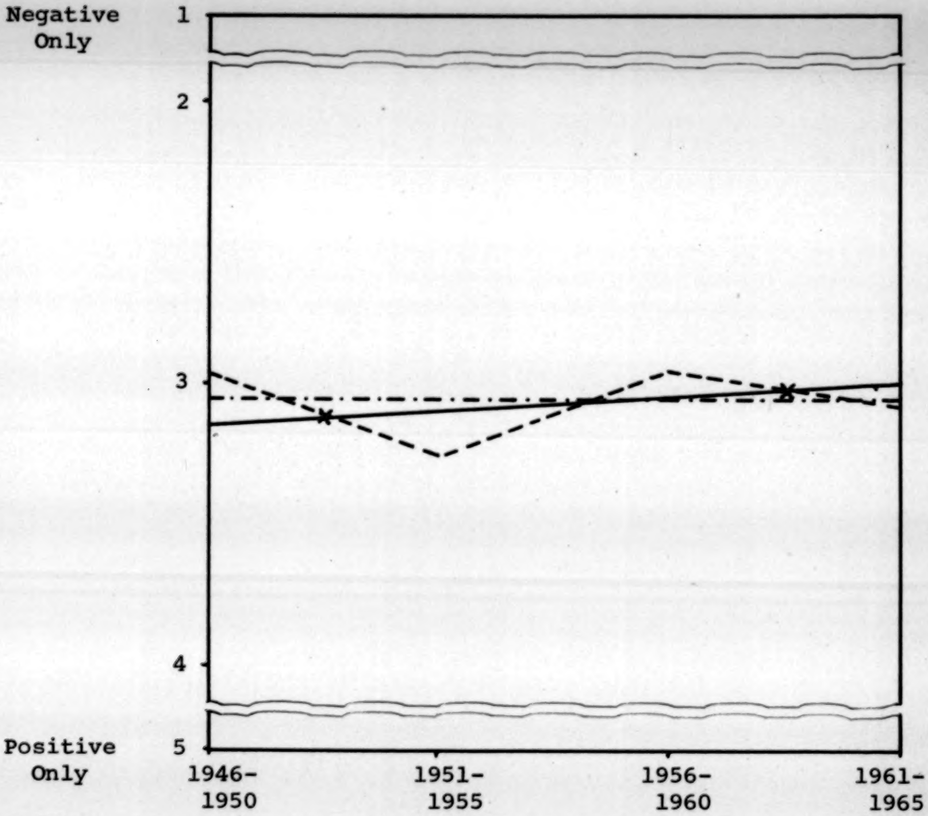


FIGURE 5

MEAN RATINGS FOR PROTESTANT NEGATIVE-POSITIVE ATTITUDINAL ORIENTATION, 1946-1965

------ Mean Ratings by Time Intervals
-·-·-· Mean of Means for Entire Period
——— Slope of Trend for Entire Period

Hypothesis 2. Table IX, pages 111-114, presents the data necessary for the testing of Hypothesis 2 that the trends in Protestant efforts to influence the behavior of the laity in business and industry were associated with certain religious assumptions.

Table IX presents the frequency and percentage of occurrence for each religious assumption for the time intervals 1946-1955, 1956-1960, 1961-1965. Figure 6, pages 115-118, presents these findings graphically.

The religious assumptions in rank order of their percentage of occurrence in the sources during the twenty-year period are as follows:

12. Work is a divine vocation -- 56%
8. Man is God's steward of material resources -- 47%
11. Work is a divine ordinance -- 38%
2. God is Lord over the material and economic spheres-- 38%
10. Man is the object of God's redeeming activity -- 36%
3. All material resources are God's -- 36%

13. The church as God's agent is responsible to humanize economic life -- 33%
5. Material resources are for the use of all mankind -- 33%
7. Man is a physical-spiritual being -- 33%
4. Material resources are inherently good -- 32%
1. God is creator of the material world -- 31%

Figure 6 reveals the trend for each religious assumption during the twenty-year period. The trend lines of assumptions 11 and 12 show a slight decline. The trend lines of the other eleven display a tendency to increase.

The research was designed to take account of other religious assumptions if such were present in the sources. In the content analysis of the intra-church sources the investigator recorded other assumptions that were present. The para-church respondents were asked to list any other assumptions which ungirded their efforts to influence the behavior of the laity in business and industry. The religious assumptions derived by these means are listed by source in Appendix I. The following categorizations indicate, in rank order, some of the basic themes present in these other assumptions:

1. The human person is of infinite value and worth.
2. The ministry of the laity in the world is essential to the church's mission.
3. Man is to be understood as a part of a network of inter-connecting relationships, not as a solitary individual.
4. Power checks are necessary to insure justice.
5. A personal relationship to God is essential.

The thirteen religious assumptions that it was hypothesized would be present in the intra-church and para-church efforts to influence the behavior of the laity in business and industry were found to be present. In addition, other religious assumptions were discovered in the sources. On the basis of these data Hypothesis 2, that trends in Protestant efforts were associated with certain religious assumptions, is accepted.

TABLE IX

FREQUENCY AND PERCENTAGE OF OCCURRENCE OF RELIGIOUS ASSUMPTIONS ARRANGED BY TIME INTERVALS

	1946 - 1955		1956 - 1960		1961 - 1965		1946 - 1965	
Religious Assumptions	f	%	f	%	f	%	f	%
1 God is creator of the material world								
Intra-church	3	.09	2	.09	3	.09	8	.08
Para-church	13	.30	33	.58	40	.70	86	.55
Protestant	16	.19	35	.33	43	.39	94	.31
2 God is Lord over the material & economic spheres								
Intra-church	12	.37	6	.27	2	.06	20	.20
Para-church	11	.25	32	.57	45	.78	88	.56
Protestant	23	.31	38	.42	[illegible]	.42	108	.38
3 All material resources are the property of God, the creator								
Intra-church	3	.09	2	.09			4	.04
Para-church	15	.34	34	.60	39	.68	108	.69
Protestant	18	.21	36	.34	39	.34	112	.36
4 Material resources are inherently good								
Intra-church	2	.06	2	.09	1	.03	5	.05
Para-church	13	.30	29	.51	43	.75	95	.60
Protestant	15	.18	31	.30	44	.39	100	.32

f = frequency % = percentage

TABLE IX (continued)

Religious Assumptions	1946 - 1955 f	1946 - 1955 %	1956 - 1960 f	1956 - 1960 %	1961 - 1965 f	1961 - 1965 %	1946 - 1965 f	1946 - 1965 %
5 Material resources are intended for the use of all mankind								
Intra-church	2	.03	1	.04	1	.03	4	.04
Para-church	15	.34	35	.62	47	.82	97	.62
Protestant	17	.18	36	.33	48	.42	101	.33
6 Material values are not to have primacy over spiritual								
Intra-church	3	.06	3	.13	4	.12	10	.10
Para-church	14	.32	30	.53	37	.64	81	.51
Protestant	17	.19	33	.33	41	.38	91	.30
7 Man is a physical-spiritual being								
Intra-church	3	.09	2	.09	1	.03	6	.06
Para-church	17	.39	34	.60	45	.78	96	.61
Protestant	20	.24	36	.34	46	.40	102	.33

f = frequency

% = percentage

TABLE IX (continued)

Religious Assumptions	1946 - 1955		1956 - 1960		1961 - 1965		1946 - 1965	
	f	%	f	%	f	%	f	%
8 Man is God's steward								
Intra-church	10	.21	7	.31	9	.28	26	.26
Para-church	19	.44	39	.69	51	.80	109	.69
Protestant	29	.32	46	.50	60	.68	135	.47
9 Man is a sinner who neglects his stewardship and rejects God's ownership of material things								
Intra-church	2	.03	5	.22	3	.09	10	.10
Para-church	15	.34	29	.51	38	.66	82	.52
Protestant	17	.18	34	.36	41	.37	92	.31
10 Man is the object of God's redemptive activity in Christ.								
Intra-church	6	.12	7	.31	2	.06	15	.15
Para-church	17	.39	36	.64	38	.66	91	.58
Protestant	23	.25	43	.47	40	.36	106	.36

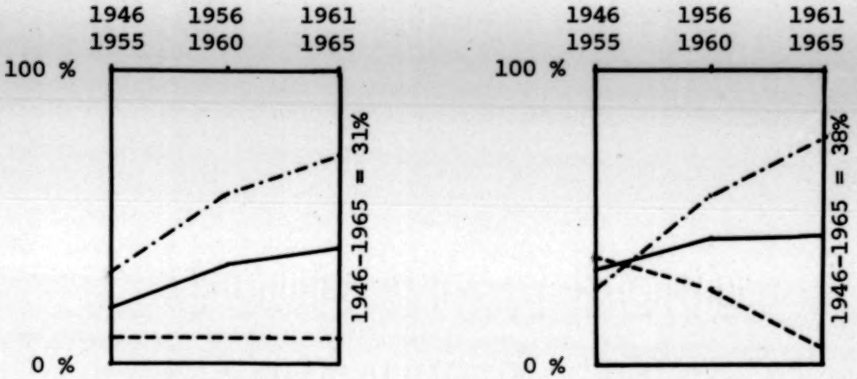
f = frequency

% = percentage

TABLE IX (continued)

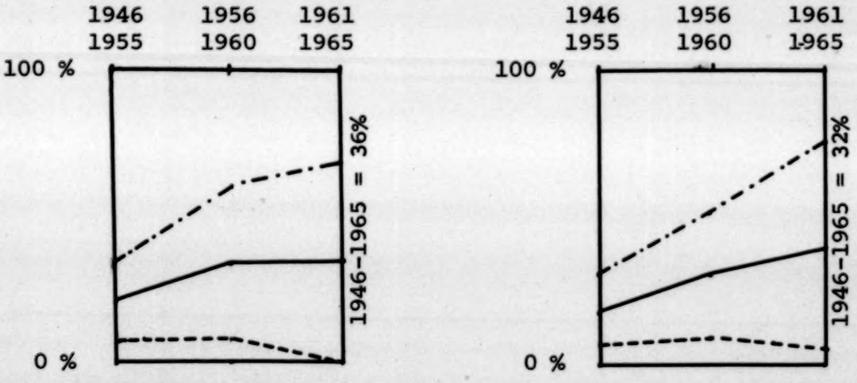
	1946 - 1955		1956 - 1960		1961 - 1965		1946 - 1965	
Religious Assumptions	f	%	f	%	f	%	f	%
11 Work is a divine ordinance								
Intra-church	26	.55	5	.22	7	.22	38	.38
Para-church	15	.34	26	.46	21	.36	62	.39
Protestant	41	.44	31	.34	28	.29	100	.38
12 Work is a divine vocation								
Intra-church	27	.57	16	.72	11	.35	54	.54
Para-church	19	.44	38	.67	36	.63	93	.59
Protestant	46	.50	54	.69	47	.49	147	.56
13 The church as God's agent is responsible to humanize economic life								
Intra-church	3	.09	5	.20	4	.12	12	.12
Para-church	15	.34	28	.50	43	.75	86	.55
Protestant	18	.21	33	.35	47	.43	98	.33
Intra-church units of material	47		22		31		100	
Para-church Respondents	43		56		47			
Total Units & Respondents	90		78		88			

f = frequency % = percentage



1. God is creator of the material world.

2. God is Lord over the material & economic spheres.



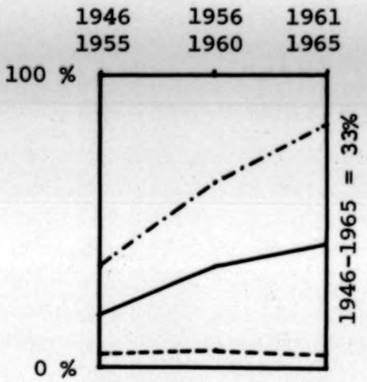
3. All material resources are God's.

4. Material resources are inherently good.

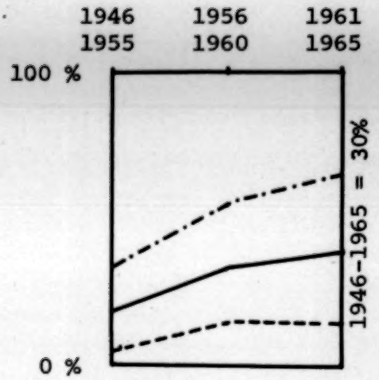
FIGURE 6

PERCENTAGE OF OCCURRENCE OF RELIGIOUS ASSUMPTIONS, 1946-1965

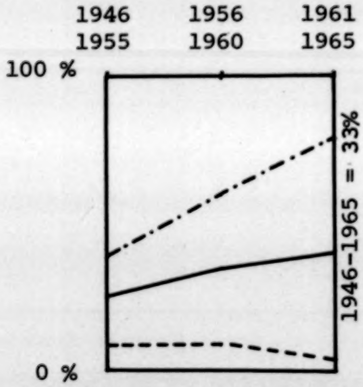
------ Intra-church
-·-·-·- Para-church
——— Total Protestant



5. Material resources are for the use of all mankind.



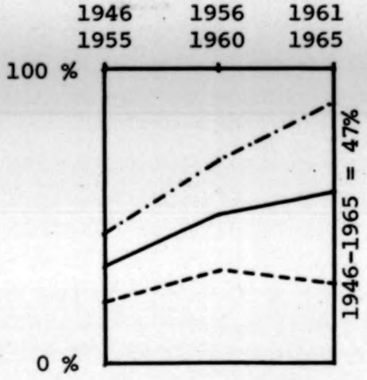
6. Material values are not to have primacy over spiritual values.



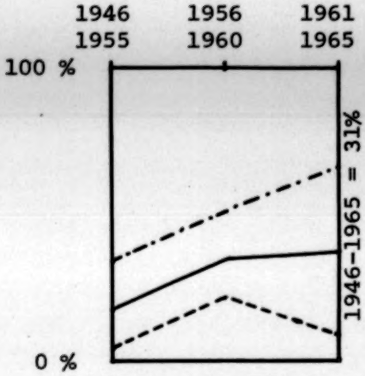
7. Man is a physical-spiritual being.

FIGURE 6 (continued)

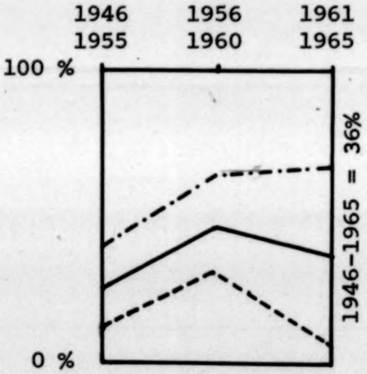
---- Intra-church
-·-· Para-church
—— Total Protestant



8. Man is God's steward of material resources.



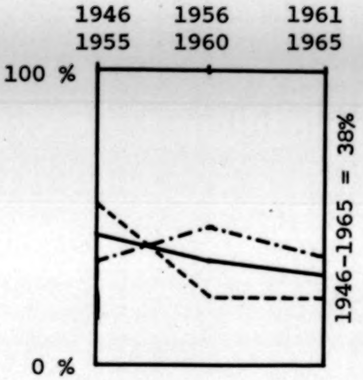
9. Man neglects his stewardship and rejects God's ownership.



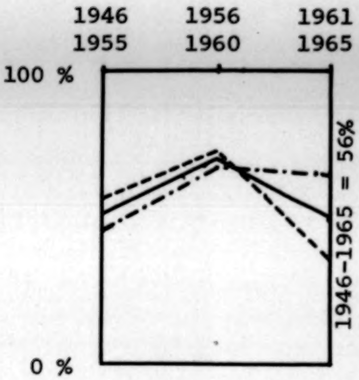
10. Man is the object of God's redeeming activity.

FIGURE 6 (continued)

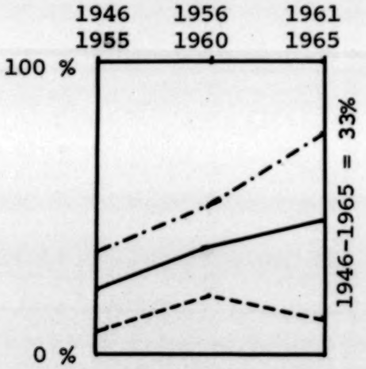
- - - - Intra-church
—·—· Para-church
——— Total Protestant



11. Work is a divine ordinance.



12. Work is a divine vocation.



13. The Church as God's agent is responsible to humanize economic life.

FIGURE 6 (continued)

- - - - Intra-church
—·—· Para-church
——— Total Protestant

Hypothesis 3. The data for testing this hypothesis, that Protestant intra-church efforts to influence the behavior of the laity in business and industry differ from Protestant para-church efforts, have been presented in the tables used to test Hypothesis 1 and in the table and figures used to test Hypothesis 2. An examination and comparison of the data pertaining to intra-church units of material and para-church respondents provide the basis for accepting or rejecting Hypothesis 3.

> Hypothesis 1a. Table IV, page 91, and Figure 7, page 121, reveal that, while both intra-church and para-church sources were mainly personal in their orientation and while they both showed a slight tendency to develop a more corporate goal emphasis, the para-church sources differed from the intra-church sources by being .33 more corporate in goal orientation over the entire period.
>
> Hypothesis 1b. Table V, page 95, and Figure 8, page 122, reveal that the para-church sources differed from the intra-church sources by being .88 more secular in content orientation over the entire

period. The intra-church sources were mainly sacral and the para-church sources were about equally secular and sacral throughout the entire period.

Hypothesis 1c. Table VI, page 98, and Figure 9, page 123, reveal that, while both intra-church sources and para-church sources showed a definite and almost similar tendency to develop a more contextual orientation, the para-church sources differed from the intra-church sources by being .28 more contextual in ethical orientation over the entire period.

Hypothesis 1d. Table VII, page 102, and Figure 10, page 124, reveal that, while both intra-church sources and para-church sources showed a tendency toward a more dialogic orientation, the para-church sources differed from the intra-church sources by being .64 more dialogic in methodological orientation over the entire period.

Hypothesis 1e. Table VIII, page 106, and Figure 11, page 125, reveal that the para-church sources differ very slightly from the intra-church sources by being .06 more positive in its attitudinal orientation over the entire period. Both were about equally negative and positive.

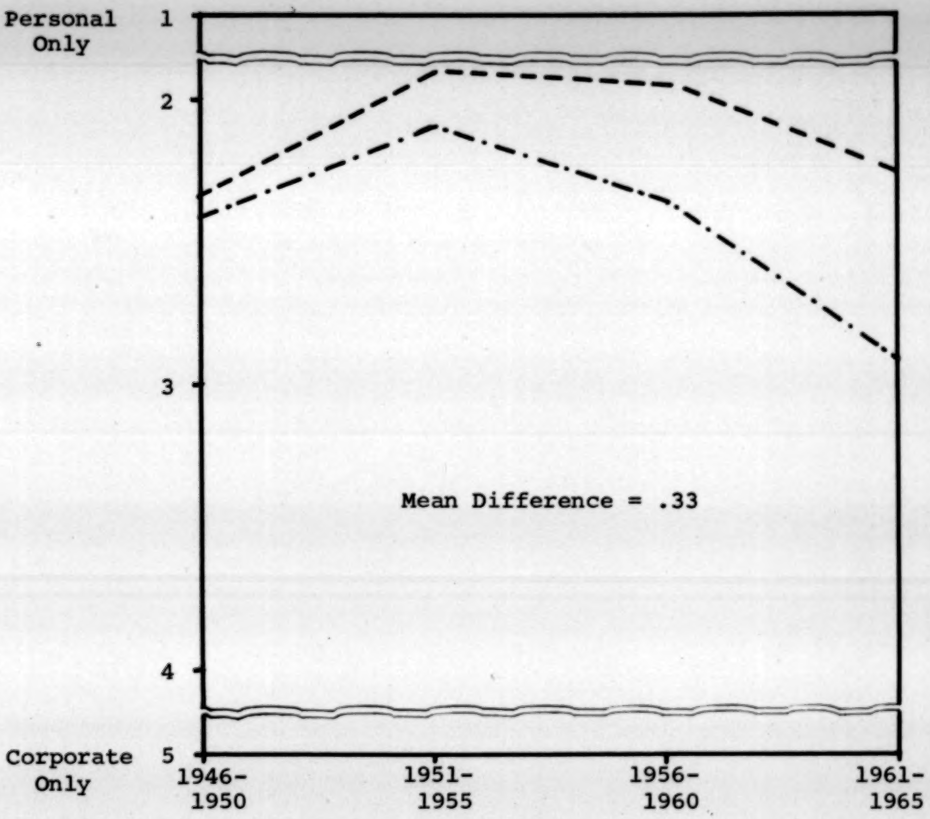


FIGURE 7

COMPARISON OF MEAN RATINGS FOR PROTESTANT INTRA-CHURCH
AND PARA-CHURCH PERSONAL-CORPORATE
GOAL ORIENTATION, 1946-1965

---- Intra-church
-·-· Para-church

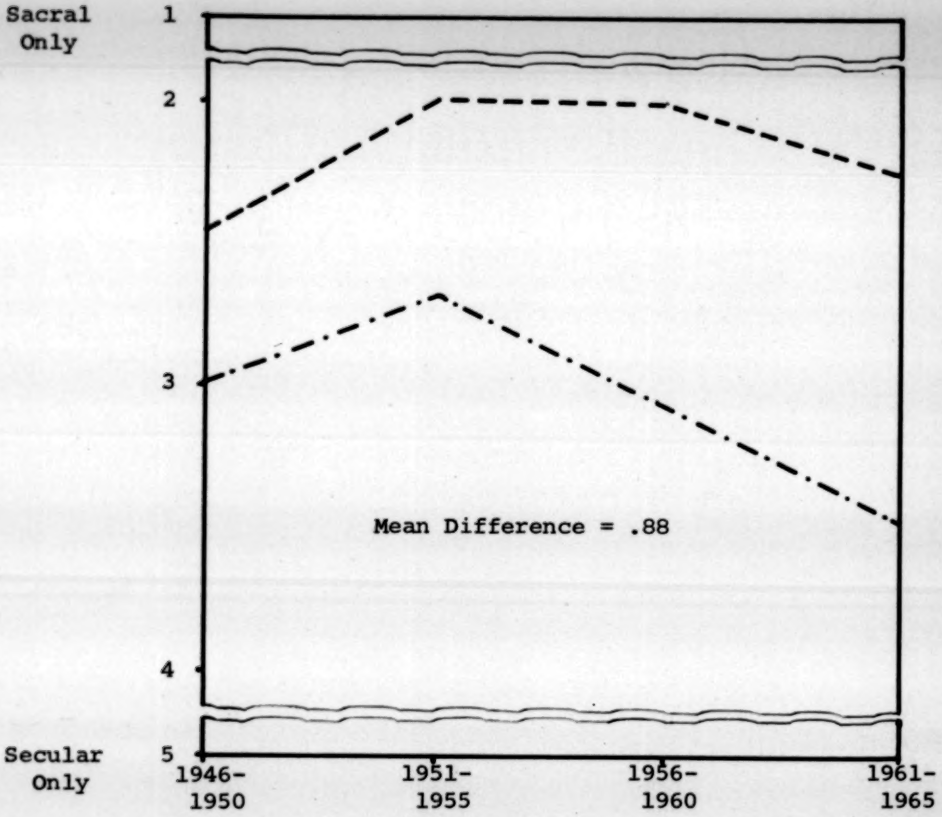


FIGURE 8

COMPARISON OF MEAN RATINGS FOR PROTESTANT INTRA-CHURCH AND PARA-CHURCH SACRAL-SECULAR CONTENT ORIENTATION, 1946-1965

---- Intra-church
—·—· Para-church

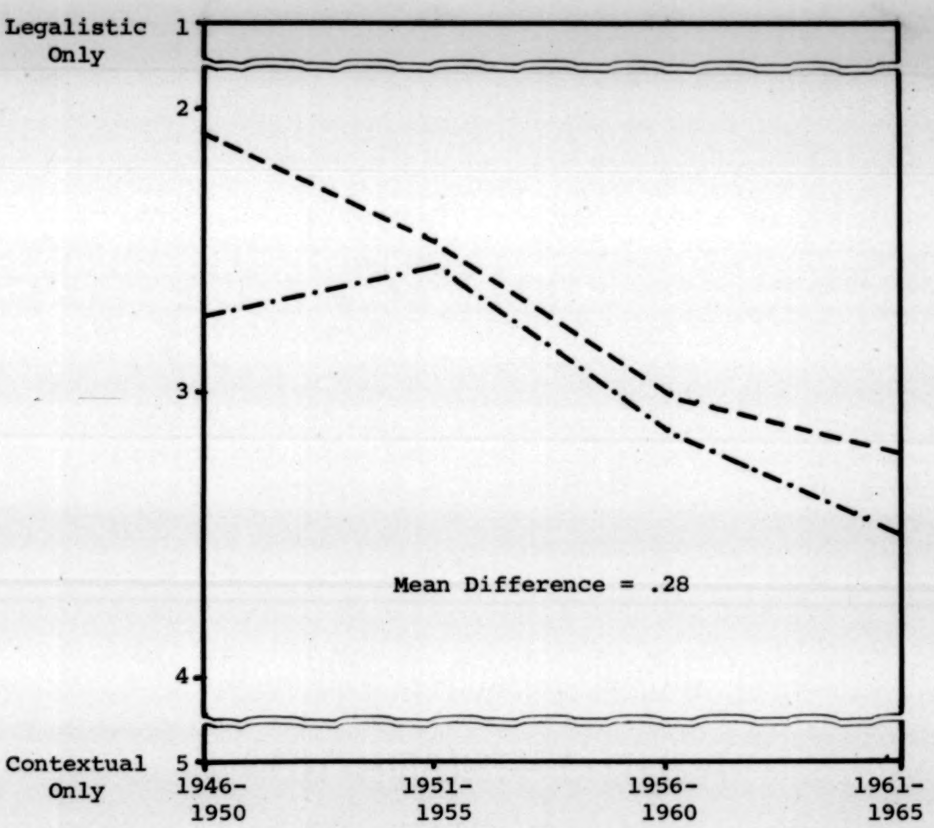


FIGURE 9

COMPARISON OF MEAN RATINGS FOR PROTESTANT INTRA-CHURCH AND PARA-CHURCH LEGALISTIC-CONTEXTUAL ETHICAL ORIENTATION, 1946-1965

- - - - Intra-church
—·—·— Para-church

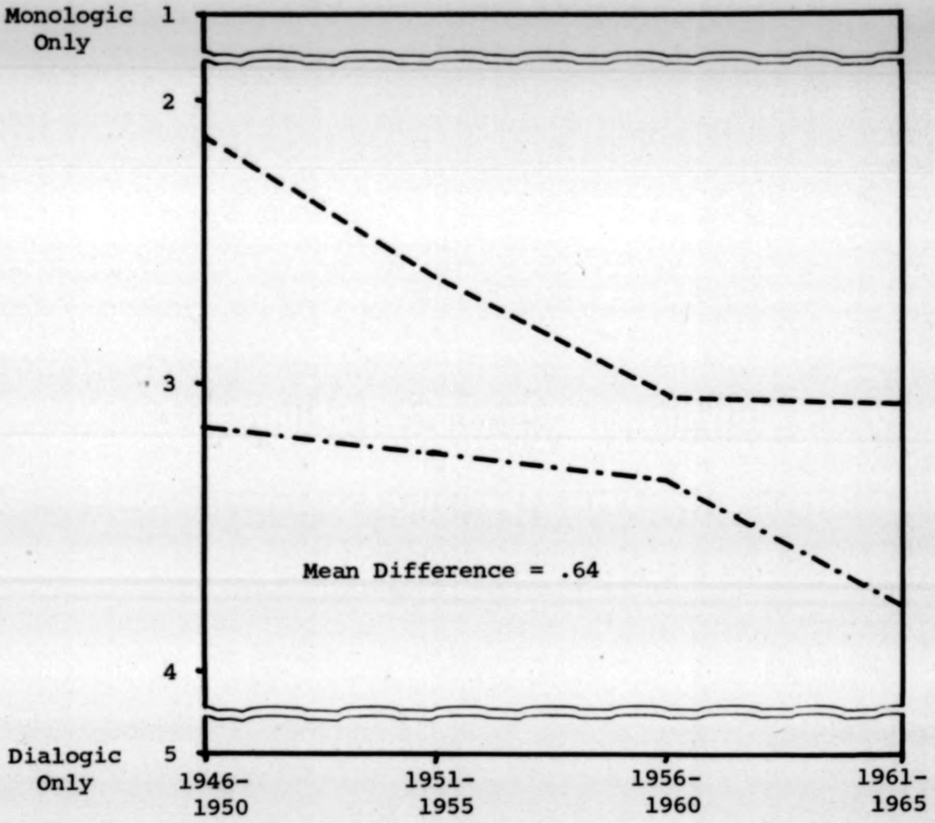


FIGURE 10

COMPARISON OF MEAN RATINGS FOR PROTESTANT INTRA-CHURCH AND PARA-CHURCH MONOLOGIC-DIALOGIC METHODOLOGICAL ORIENTATION, 1946-1965

---- Intra-church
—·—· Para-church

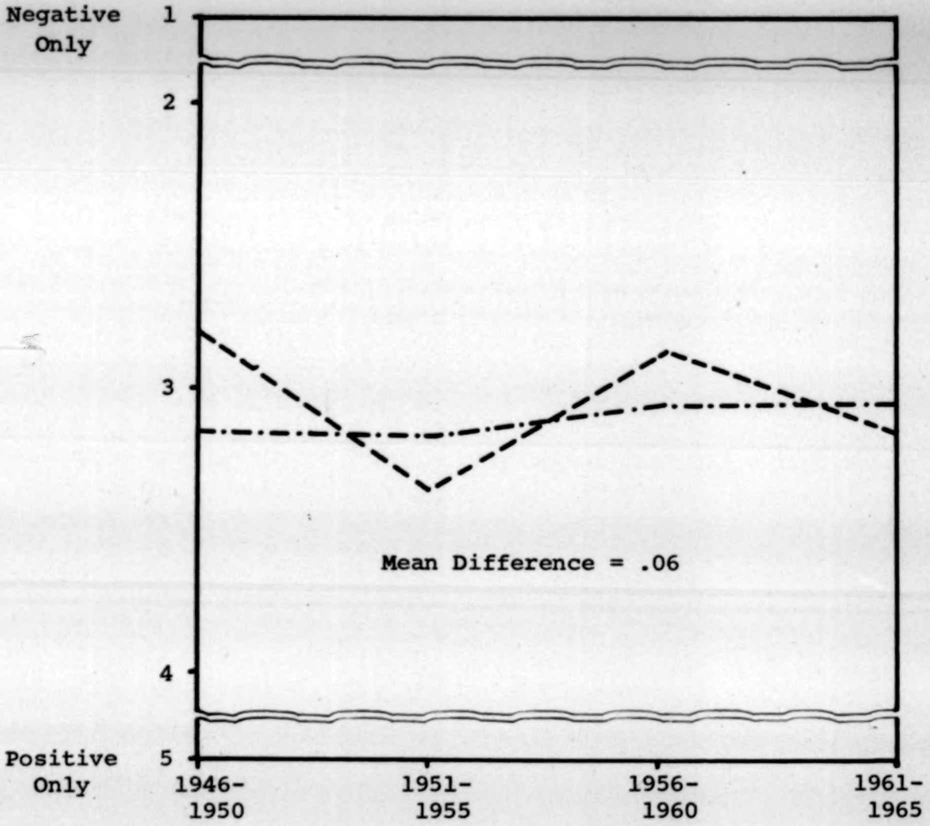


FIGURE 11

COMPARISON OF MEAN RATINGS FOR PROTESTANT INTRA-CHURCH AND PARA-CHURCH NEGATIVE-POSITIVE ATTITUDINAL ORIENTATION, 1946-1965

- - - - Intra-church
—·—· Para-church

Hypothesis 2. Table IX, pages 111-114, presents the frequency and percentage of occurrence for intra-church and para-church religious assumptions, 1946-1965, and Figure 6, pages 115-118, shows the trend of each for the entire period. An examination of these data shows that the percentage of occurrence for religious assumptions in the para-church sources is consistently higher than the percentage of occurrence for religious assumptions in the intra-church sources. This difference in the percentage of occurrence comes about because of the different methods of collecting data on religious assumptions from the intra-church and para-church groups as explained on pages 76-78. Despite the limitations which this places on the use of the data in comparing percentages of occurrence between the two groups, certain statements of comparison are possible:

1. All thirteen religious assumptions were found in both intra-church and para-church sources.
2. Both intra-church and para-church sources

evidenced substantial agreement by having a relatively high percentage of occurrence for both assumption 8 ("Man is God's steward") and assumption 12 ("Work is a divine vocation").

3. The trend lines in Figure 6, pages 115-118, reveal that during the twenty-year period the use of religious assumptions 2, 3, 4, 5, 7, 10, 11, and 12 diminished among the intra-church sources but increased in use among the para-church sources.
4. The large percentage of occurrence for assumptions 1, 3, 4, 5, and 7 in the para-church sources (all over 55 per cent) and the small percentage of their occurrence in the intra-church sources (all under 10 per cent) suggests a further difference between the two groups.
5. Religious assumption 11 ("Work is a divine ordinance") seems on the graph to reveal a similar use by both intra-church and para-church groups; however, upon examination it is found to have the lowest percentage of

> occurrence of any para-church assumption (39 per cent) and next to the highest of intra-church sources (38 per cent). Because of the method of data collection, this suggests to the investigator a difference rather than a similarity between the two groups.

On the basis of an examination and comparison of the data pertaining to intra-church and para-church sources, Hypothesis 3 is affirmed.

III. SECONDARY ANALYSES OF THE DATA

Among American Protestant efforts to influence the behavior of the laity in business and industry three were chosen for additional analysis.

1. Adult Sunday school materials produced by the denominational boards.
2. Respondents associated with industrial missions.
3. Respondents associated with industrial chaplaincy.

Background Information

Adult Sunday School Materials. During the twenty-year period, 1946-1965, each denomination included in this research produced materials for the use of adult Sunday school classes. Fifty-two of the one hundred units of intra-church material studied in this research were prepared for these Sunday school groups. The units of material were usually written by clergymen and taught by laymen during a one-hour period set aside for the purpose on Sunday morning. Topics typical of this literature are as follows:

1. "Wise Words about Work"
2. "Christian Principles in Earning a Living"
3. "Justice in Daily Work"
4. "Work - Drudgery or Vocation"
5. "Getting along with others in Business"
6. "The Dignity of Work"
7. "The Importance of Diligence"
8. "Stewardship in Christian Vocation"
9. "A Divine Calling in Your Job"
10. "The Church, Management and Labor"
11. "Every Occupation a Christian Calling"
12. "How Christians View Their Jobs"
13. "Work is Good"
14. "The Christian and Economic Justice"

This secondary analysis of adult church school materials is carried out because our research has shown that most of the intra-church efforts to influence the laity were made by this means and because the potential audience which could be influenced was far larger than that which could be influenced by the literature of any board of men's work or social action. (*The Yearbook of American Churches 1966* estimates that the adult Sunday school enrollment for 1959 for forty-three Protestant and Eastern Orthodox denominations was 12,532,000.)

> *Industrial Missions*. Industrial mission work began in the United States in approximately 1954. Industrial missions is an ecumenical form of church ministry designed to explore with laymen issues and problems pertaining to business and industry. The hope is to stimulate participants to look beneath the surface at the human and ethical dimensions and by this means to bring about changes in work policies and practices. By doing most of its work in plants and offices, industrial mission departs from traditional church modes of ministry (e.g., parish

base classroom setting, sermons, Bible study, etc.).

Background information derived from the ten industrial mission informants assists in understanding the industrial missioners and their work. All work in large metropolitan areas in the northeastern quadrant of the United States; their average age is thirty-seven; all have bachelor of divinity degrees; nine are clergymen and one a layman; four are Episcopalians, four are Presbyterians, one is United Church of Christ, and one is Methodist. All do their work full time and their salaries are paid by private boards of trustees with close ties to local denominational judicatories. The missioners estimate that they have sought to influence directly about five thousand persons of whom two-thirds were Protestants, nine-tenths white males, and three-fourths white-collar. The occupational groups with which they have had most contact are, in order, industrial managers, personnel managers, union officers, sales and marketing personnel, engineers, and industrial workers. They further state that slightly over one-half of their contacts are made in office and shop, about one-fourth in their own offices, and the remainder in parishes or on retreats.

Industrial Chaplaincy. Industrial chaplaincy work began in the United States during the Second World War. It is a church ministry designed to serve persons in their work situation. Industrial chaplains are ordained clergymen whose salaries are paid by the company or corporation for which they work. Within the work setting they provide "non-denominational" personal counseling, spiritual guidance, and occasional leadership in devotional services. (Similarities between industrial, hospital, and military chaplaincy are easy to find.)

Background information derived from the eight industrial chaplains assists in understanding the industrial chaplains and their work. All work is in the southeastern quadrant of the United States; their average age is fifty; all are ordained clergymen; six are Southern Baptist, one Assembly of God, one Methodist; four have bachelor of divinity degrees and two of these have had special clinical training in counseling; seven are full-time and paid by company; one serves part-time as chaplain in the firm where he is employed. The chaplains estimate that they have sought to influence directly about ten thousand persons of whom nine-tenths were white Protestant males and three-fourths blue-collar. The occupational groups with whom they have had most contact are, in order, industrial workers, managers, supervisors. They further state that about three-fourths of their contacts were at the place of work; other contacts were made in hospitals and homes.

Comparison of Trends

Table X, page 136, provides the data necessary for comparing the trends for all categories and Figures 12 through 16, pages 137-141, present this data graphically.

Personal-Corporate Goal Orientation. The adult education materials with means at five-year intervals of 2.16, 1.84, 1.50, and 1.76 display a strongly personal orientation. Industrial missions with means for the last three-year intervals of 1.66, 2.71, and 3.90 reveals a decided shift away from a personal goal orientation toward the corporate orientation. The industrial chaplaincy means of 3.50, 2.66, 2.60, and 2.33 show a trend away from the corporate toward the personal orientation.

Sacral-Secular Content Orientation. The adult education means of 2.30, 2.20, 1.66, and 2.00 give evidence of having a mainly sacral content orientation. The industrial missions means of 2.66, 3.14, and 4.33 reveal a definite shift away from the use of sacral content toward the use of more secular content. The industrial chaplaincy means of 3.00, 2.50, 3.00, and 3.00 reveal no trend and show that group to have used about the same amount of sacral as secular content.

Legalistic-Contextual Ethical Orientation. The adult education sources with means at five-year intervals of 2.00, 2.38, 2.85, and 2.75 are seen to be mainly legalistic in ethical orientation but with a slight tendency toward a more contextual orientation. The industrial missions means of 2.00, 2.85, and 3.81 show a definite change from a legalistic to a contextual ethical orientation. The industrial chaplaincy group with means of 2.50, 2.66, 2.80, and

3.25 reveals the same trend but not to so marked an extent.

Monologic-Dialogic Methodological Orientation. The adult education materials with means at five-year intervals of 2.00, 2.77, 3.90, and 3.20 show a definate tendency to be more dialogic in its methodological approach. The industrial missions means of 3.33, 4.40, and 4.40 reveal that their approach began with a dialogic emphasis and has become more so. The industrial chaplaincy means of 2.50, 3.00, 3.50, and 3.70 show a definite trend for this group to become more dialogic and less monologic in methodological approach.

Negative-Positive Attitudinal Orientation. The adult education materials with means at five-year intervals of 3.00, 3.33, 3.00, and 3.40 was about equally negative and positive in its attitudinal approach with a slight tendency to become more positive. The industrial missions means of 3.33, 2.66, and 3.37 was also about equally positive and negative in its attitude toward the American business industrial system. The industrial chaplains with means of 4.00, 4.00, 4.00, and 4.00 were unswervingly positive in their attitude.

TABLE X

MEAN RATINGS BY CATEGORIES FOR ADULT EDUCATION, INDUSTRIAL MISSIONS, & INDUSTRIAL CHAPLAINCY, 1946-1965

Type of Effort to Influence	Category	Mean Ratings 1946-1950	1951-1955	1956-1960	1961-1965
Adult Education	A	2.16	1.84	1.50	1.76
	B	2.30	2.20	1.66	2.00
	C	2.00	2.38	2.85	2.75
	D	2.00	2.77	3.90	3.20
	E	3.00	3.33	3.00	3.40
Industrial Missions	A		1.66	2.71	3.90
	B		2.66	3.14	4.33
	C		2.00	2.85	3.81
	D		3.33	4.40	4.40
	E		3.33	2.66	3.37
Industrial Chaplaincy	A	3.50	2.66	2.60	2.33
	B	3.00	2.50	3.00	3.00
	C	2.50	2.66	2.80	3.25
	D	2.50	3.00	3.50	3.70
	E	4.00	4.00	4.00	4.00

A = Personal-Corporate Goal Orientation
B = Sacral-Secular Content Orientation
C = Legalistic-Contextual Ethical Orientation
D = Monologic-Dialogic Methodological Orientation
E = Negative-Positive Attitudinal Orientation

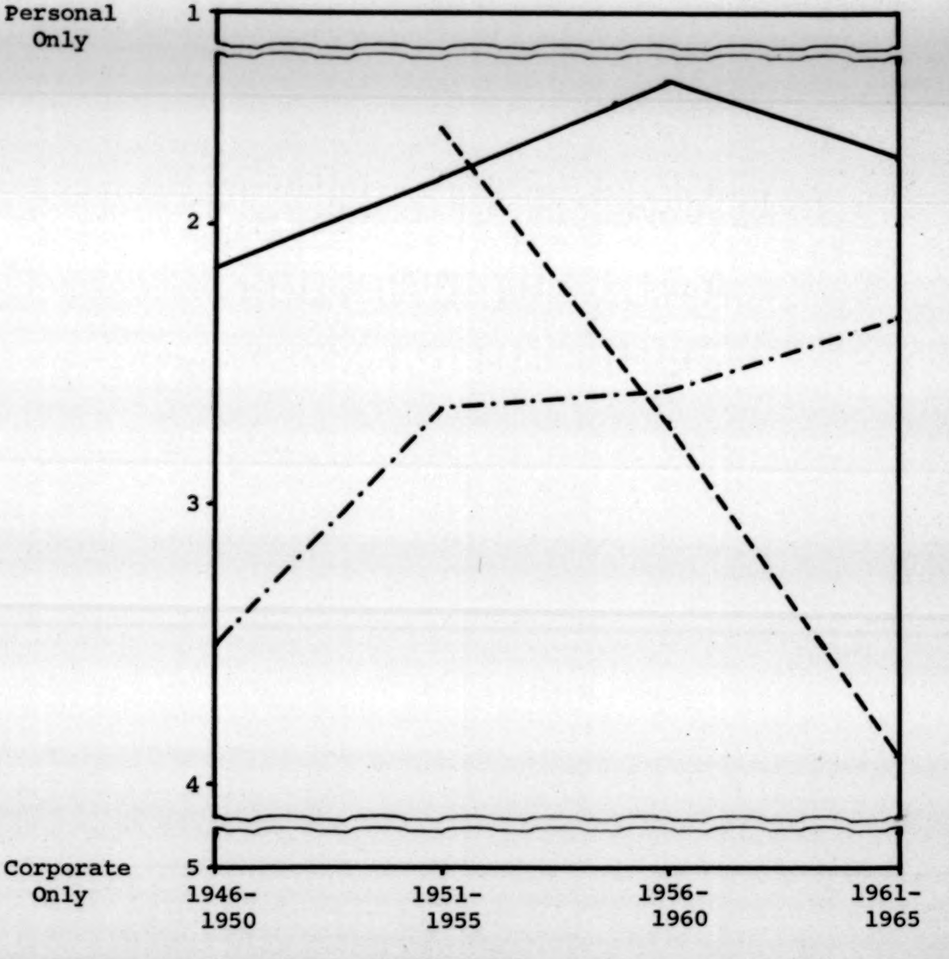


FIGURE 12

COMPARISON OF MEAN RATINGS FOR ADULT EDUCATION, INDUSTRIAL MISSIONS, AND INDUSTRIAL CHAPLAINCY FOR PERSONAL-CORPORATE GOAL ORIENTATION, 1946-1965

――――――― Adult Education
– – – – – – Industrial Missions
–·–·–·– Industrial Chaplaincy

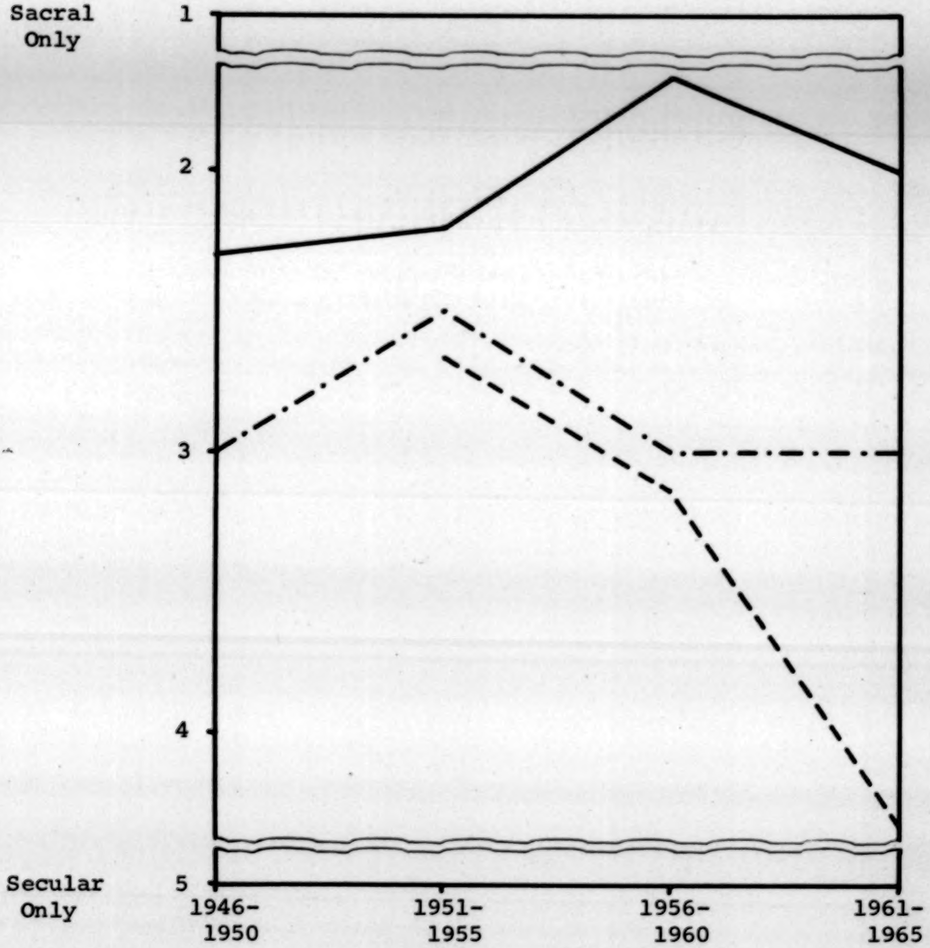


FIGURE 13

COMPARISON OF MEAN RATINGS FOR ADULT EDUCATION, INDUSTRIAL MISSIONS, AND INDUSTRIAL CHAPLAINCY FOR SACRAL-SECULAR CONTENT ORIENTATION, 1946-1965

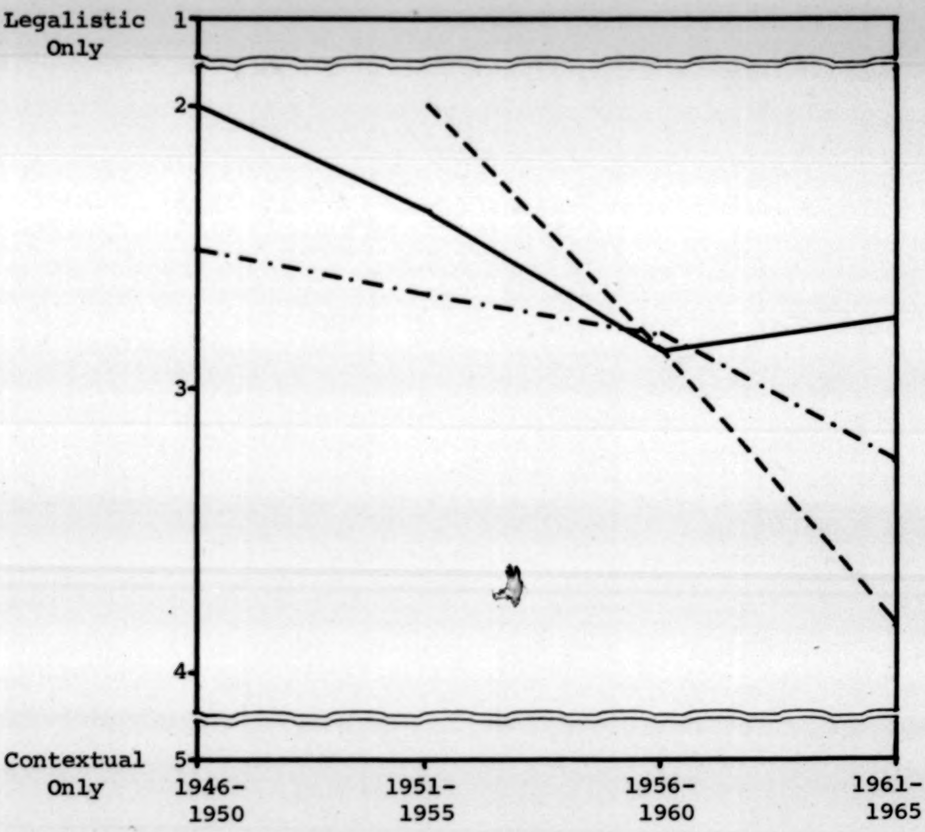


FIGURE 14

COMPARISON OF MEAN RATINGS FOR ADULT EDUCATION, INDUSTRIAL MISSIONS, AND INDUSTRIAL CHAPLAINCY FOR LEGALISTIC-CONTEXTUAL ETHICAL ORIENTATION, 1946-1965

——— Adult Education
- - - - Industrial Missions
—·—· Industrial Chaplaincy

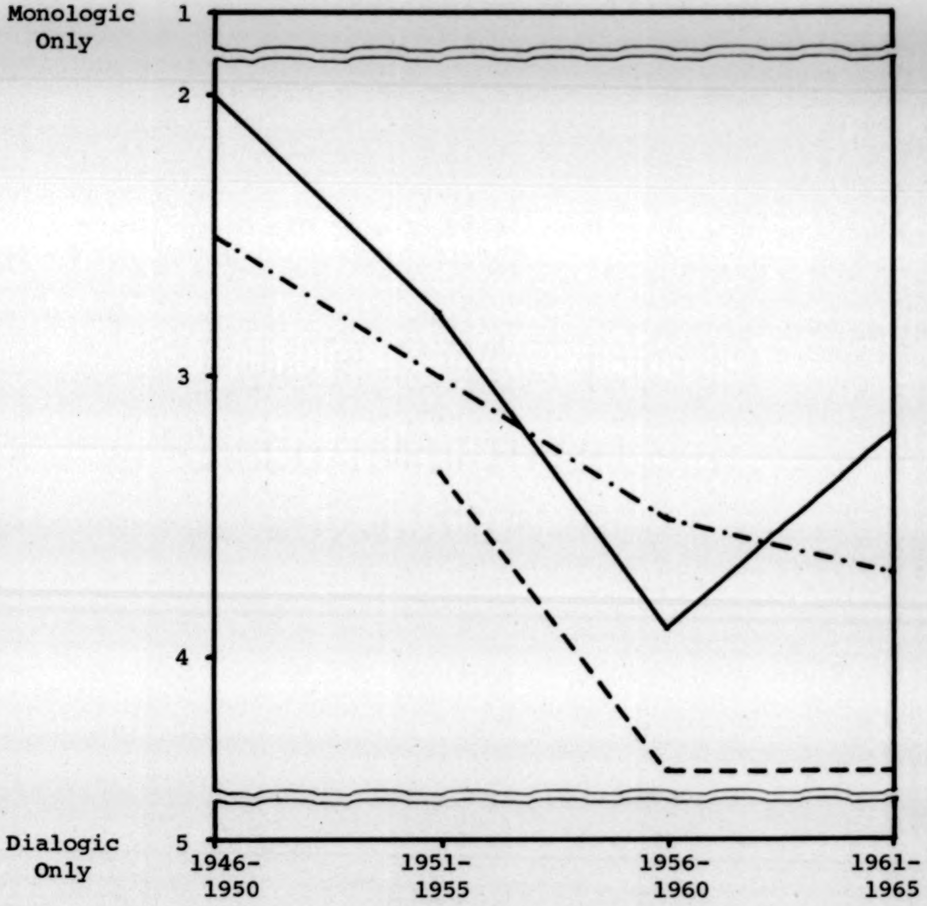


FIGURE 15

COMPARISON OF MEAN RATINGS FOR ADULT EDUCATION, INDUSTRIAL MISSIONS, AND INDUSTRIAL CHAPLAINCY FOR MONOLOGIC-DIALOGIC METHODOLOGICAL ORIENTATION, 1946-1965

——— Adult Education
– – – Industrial Missions
—·—·— Industrial Chaplaincy

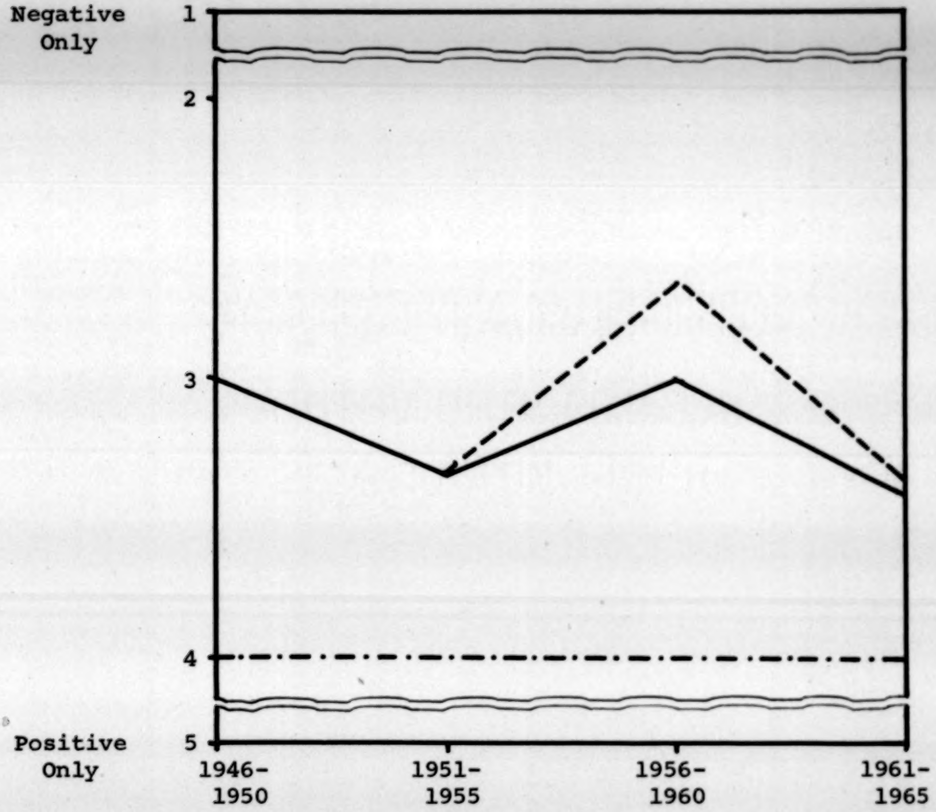


FIGURE 16

COMPARISON OF MEAN RATINGS FOR ADULT EDUCATION, INDUSTRIAL MISSIONS, AND INDUSTRIAL CHAPLAINCY FOR NEGATIVE-POSITIVE ATTITUDINAL ORIENTATION, 1946-1965

——— Adult Education
– – – Industrial Missions
—·—·— Industrial Chaplaincy

Comparison of Religious Assumptions

Table XI, pages 144-147, presents the frequency and percentage of occurrence for adult education, industrial missions, and industrial chaplaincy religious assumptions. Figure 17, pages 148-151, shows the trend overtime of each religious assumption.

An examination of the data for adult education materials shows that three assumptions appeared with greater frequency than the others:

11. Work is a divine ordinance -- 53%
12. Work is a divine vocation -- 50%
8. Man is God's steward of material resources -- 31%

All other religious assumptions occurred less than 20 per cent of the time in the materials and of these four occurred less than 10 per cent of the time. Assumption 6 ("Spiritual values have primacy over material values") rose sharply from 6 per cent in 1946-1955 and 7 per cent in 1956-1960 to 44 per cent in 1961-1965.

An examination of the data for industrial missions shows that three assumptions appeared more than the others:

5. Material resources are for all mankind -- 71%
13. The Church as God's agent must work to humanize economic life -- 66%

2. God is Lord over the economic sphere -- 66%.

As the trend lines on Figure 17 indicate, religious assumptions 1, 2, 3, 4, 10, 11, and 12 declined in percentage of occurrence and assumptions 4, 5, 6, 8, 9, and 13 increased.

An examination of the data for industrial chaplaincy reveals that the percentage of occurrence for each religious assumption increased through time. Four assumptions were present most frequently:

12. Work is a divine vocation -- 69%
8. Man is God's steward -- 67%
2. God is Lord of the economic sphere -- 67%
3. All material resources are God's -- 67%

Religious assumption 13 ("The Church as God's agent must work to humanize economic life") increased from 28 per cent and 25 per cent in the first two time intervals to 75 per cent in the last interval.

The adult education materials and the industrial chaplains were alike in having a high frequency of occurrence for assumptions 12 and 8. The adult education materials and industrial missioners were unlike on all assumptions; they were most alike on assumptions 8 and 12. Industrial missioners and industrial chaplains were alike in having a high frequency of occurrence for assumptions 2, 4, 5, 6, 8, 9, 12, and 13 with increasing frequency. They were clearly unlike on assumptions 3, 10, and 11.

TABLE XI

FREQUENCY AND PERCENTAGE OF OCCURRENCE FOR ADULT EDUCATION, INDUSTRIAL MISSIONS, & INDUSTRIAL CHAPLAINCY RELIGIOUS ASSUMPTIONS BY TIME INTERVALS, 1946-1965

	1946 - 1955		1956 - 1960		1961 - 1965		1946 - 1965	
Religious Assumptions	f	%	f	%	f	%	f	%
1 God is creator of the material world								
Adult Education	3	.10	2	.15	2	.22	7	.15
Industrial Missions			5	.55	4	.44	9	.48
Industrial Chaplaincy	3	.42	4	.50	7	.87	14	.59
2 God is Lord over the material & economic spheres								
Adult Education	6	.20	3	.23	1	.11	10	.18
Industrial Missions			7	.77	5	.55	12	.66
Industrial Chaplaincy	3	.42	5	.62	8	.99	17	.67
3 All material resources are the property of God, the creator								
Adult Education	3	.10	2	.15			5	.12
Industrial Missions			5	.55	3	.33	8	.44
Industrial Chaplaincy	3	.42	5	.62	8	.99	17	.67

f = frequency

% = percentage

TABLE XI (continued)

Religious Assumptions	1946 - 1955		1956 - 1960		1961 - 1965		1946 - 1965	
	f	%	f	%	f	%	f	%
4 Material resources are inherently good								
Adult Education	2	.06	1	.07	1	.11	4	.08
Industrial Missions			4	.44	6	.66	10	.55
Industrial Chaplaincy	1	.14	2	.25	7	.87	10	.42
5 Material resources are intended for the use of all mankind								
Adult Education	2	.06	2	.15	1	.11	5	.10
Industrial Missions			5	.55	8	.88	13	.71
Industrial Chaplaincy	3	.42	5	.62	7	.87	15	.63
6 Material values are not to have primacy over spiritual								
Adult Education	2	.06	1	.07	4	.44	7	.19
Industrial Missions			4	.44	5	.55	9	.48
Industrial Chaplaincy	1	.14	3	.37	6	.75	10	.42
7 Man is a physical-spiritual being								
Adult Education	2	.06	1	.07			3	.06
Industrial Missions			4	.44	3	.33	7	.38
Industrial Chaplaincy	3	.42	4	.50	7	.87	14	.59

f = frequency   % = percentage

TABLE XI (continued)

Religious Assumptions	1946 - 1955		1956 - 1960		1961 - 1965		1946 - 1965	
	f	%	f	%	f	%	f	%
8 Man is God's steward								
Adult Education	7	.23	5	.38	3	.33	15	.31
Industrial Missions			4	.44	6	.66	10	.55
Industrial Chaplaincy	3	.42	5	.62	8	.99	17	.67
9 Man is a sinner who neglects his stewardship and rejects God's ownership of material things								
Adult Education	1	.03	4	.30	1	.11	6	.14
Industrial Missions			5	.55	5	.55	10	.55
Industrial Chaplaincy	3	.42	5	.62	7	.87	15	.63
10 Man is the object of God's redemptive activity in Christ								
Adult Education	4	.13	4	.30	1	.11	9	.18
Industrial Missions			5	.55	3	.33	8	.44
Industrial Chaplaincy	3	.42	5	.62	7	.87	15	.63
11 Work is a divine ordinance								
Adult Education	20	.66	5	.38	5	.55	30	.53
Industrial Missions			4	.44	1	.11	5	.27
Industrial Chaplaincy	3	.42	4	.50	6	.75	13	.46

f = frequency

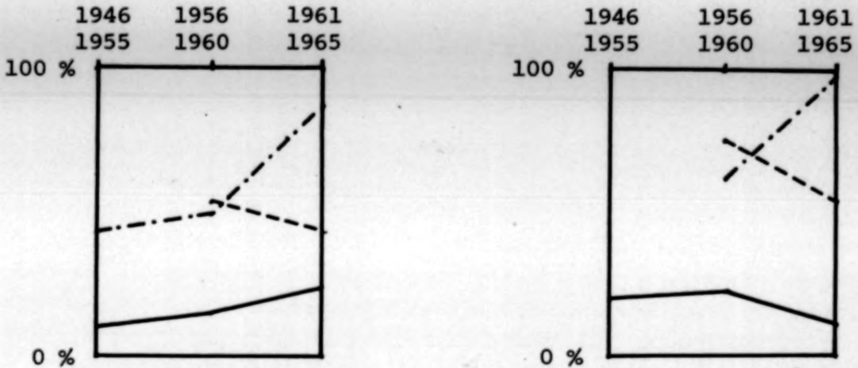
% = percentage

TABLE XI (continued)

Religious Assumptions	1946 - 1955		1956 - 1960		1961 - 1965		1946 - 1965	
	f	%	f	%	f	%	f	%
12 Work is a divine vocation								
Adult Education	14	.46	8	.61	4	.44	26	.50
Industrial Missions			6	.66	4	.44	10	.55
Industrial Chaplaincy	3	.42	5	.62	7	.87	15	.69
13 The church as God's agent is responsible to humanize economic life								
Adult Education	2	.06	2	.15	1	.11	5	.10
Industrial Missions			4	.44	8	.88	12	.66
Industrial Chaplaincy	2	.28	2	.25	6	.75	10	.42
Adult Education Units	30		13		9		52	
Industrial Missions Respondents	4		9		9		9	
Industrial Chaplaincy Respondents	7		8		8		8	

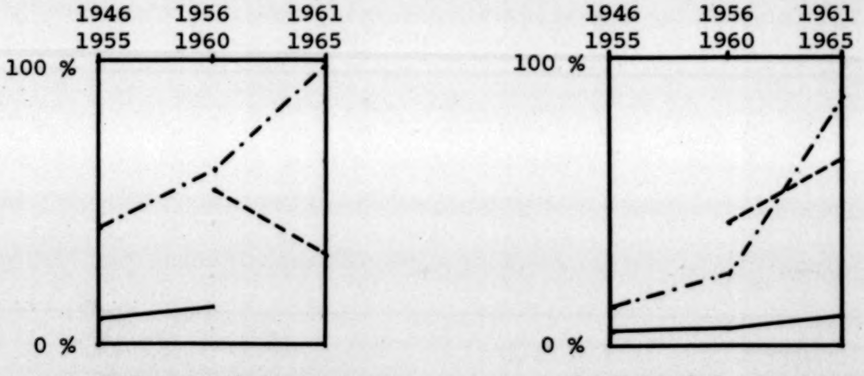
f = frequency

% = percentage



1. God is creator of the material world.

2. God is Lord over the material & economic spheres.



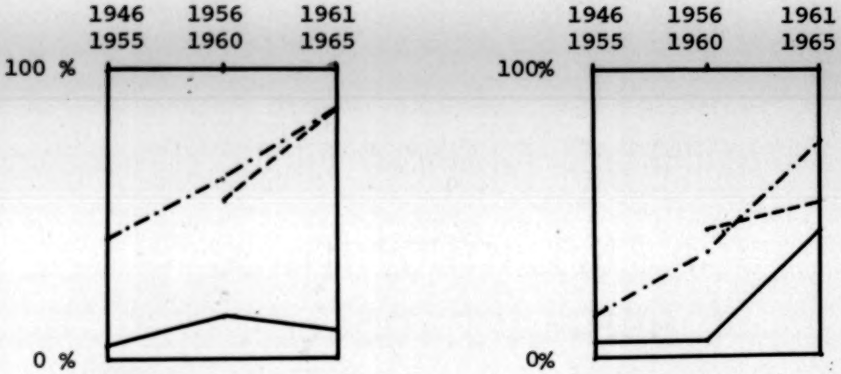
3. All material resources are God's.

4. Material resources are inherently good.

FIGURE 17

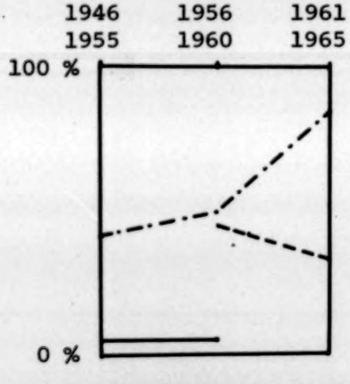
PERCENTAGE OF OCCURRENCE FOR ADULT EDUCATION, INDUSTRIAL MISSIONS, & INDUSTRIAL CHAPLAINCY RELIGIOUS ASSUMPTIONS, 1946-1965

——————— Adult Education
------- Industrial Missions
—·—·—· Industrial Chaplaincy



5. Material resources are for the use of all mankind.

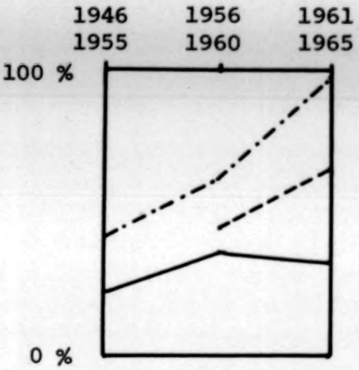
6. Material values are not to have primacy over spiritual values.



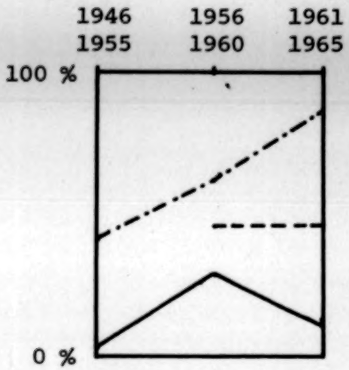
7. Man is a physical-spiritual being.

FIGURE 17 (continued)

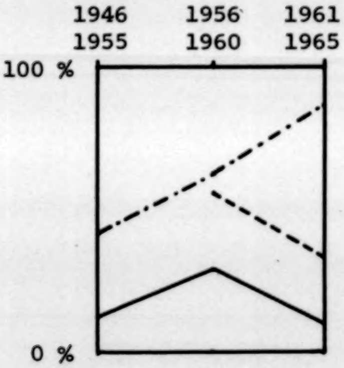
——————— Adult Education
- - - - - - - Industrial Missions
—·—·— · Industrial Chaplaincy



8. Man is God's steward of material resources.



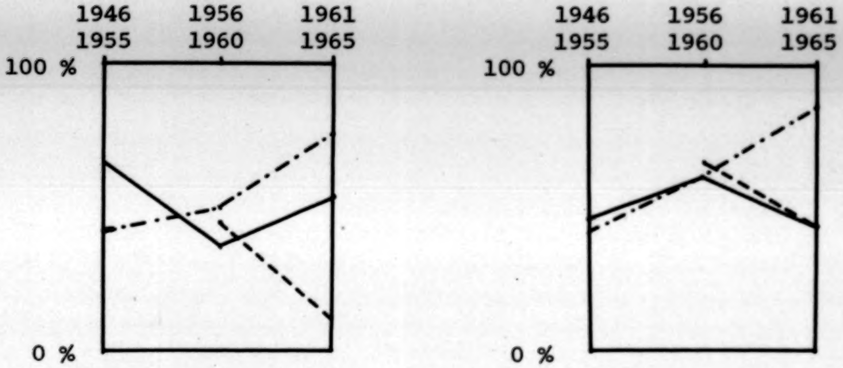
9. Man neglects his stewardship and rejects God's ownership.



10. Man is the object of God's redeeming activity.

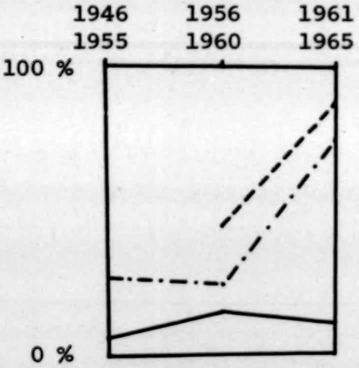
FIGURE 17 (continued)

———— Adult Education
- - - - - - - Industrial Missions
—·—·— Industrial Chaplaincy



11. Work is a divine ordinance.

12. Work is a divine vocation.



13. The Church as God's agent is responsible to humanize economic life.

FIGURE 17 (continued)

———— Adult Education
- - - - - Industrial Missions
—·—·— Industrial Chaplaincy

CHAPTER V

DISCUSSION OF RESULTS

The discussion and interpretations in this chapter are based on the results presented in Chapter IV, the investigator's background knowledge, and the related literature.

I. SOURCES

As religious leaders in other periods of church history have sought to influence the behavior of men and women in the economic institutions of society, so during the years 1946-1965 the sources investigated reveal that Protestant clergy in America made definite efforts to relate their basic religious convictions to the occupational life of the laity. Denominational and interdenominational boards and agencies produced books, literature, and audio-visual materials; they conducted conferences and retreats. Outside denominational channels full-time industrial missions and industrial chaplaincy programs began; seminary professors, directors of lay centers, and pastors of congregations functioning on a part-time basis led gatherings dealing with work and vocation.

Of the Protestant efforts studied, several generalizations may be made:

1. Approximately 95 per cent of the initiators of these efforts were white male clergymen.
2. The recipients were approximately 80 per cent white, white-collar workers. Industrial missioners and directors of lay centers, mainly Episcopalians and Presbyterians, dealt more with managers; industrial chaplains, mainly Southern Baptist, had more contact with industrial workers.
3. Geographically, the efforts sponsored by denominations were carried out in every part of the country but 80 per cent of the para-church efforts were east of the Mississippi River. The industrial missions and lay center programs were mainly in the northeastern quadrant and the industrial chaplaincy programs were mainly in the southeastern quadrant.
4. The denominational materials when used were incorporated into programs of local congregations.

Lay centers and professors tended to function in a classroom or retreat setting. Industrial missioners' and industrial chaplains' efforts were principally in the work situation.

5. All the efforts to influence endeavored to do so by moral persuasion--circulation of ideas, discussion, research, consultation, counseling.
6. Intra-church and para-church efforts to influence the laity in business and industry increased between 1946-1965.

During the twenty-year period modifications occurred in some of the efforts to influence the laity. In adult education there was a shift away from the cooperatively sponsored uniform lessons built around recurring scriptural passages toward more topical studies; this meant that experts in the fields of economics, social ethics, and industrial relations, as well as clergymen could be and were sometimes called upon to write materials dealing with work and vocation. The efforts of the Department of Church and Economic Life of the National Council of Churches, which had coordinated and promoted the work and vocation emphasis, practically ceased with the retirement at the end of the period of the executive director; this had been a continuously active program since 1952. The lay centers which grew up in the early 1950's began gradually to wither away and, where still active, to devote less attention to vocational matters; the demise of the Columbus Group, a cooperative organization of lay center directors, was indicative of this trend. The industrial chaplains who began more with devotional, evangelistic, and company morale goals tended toward becoming professional certified institutional counselors free of sectarian or company bias. Industrial missions, at least as expressed in its oldest and largest unit, shifted from a brief period of identifying itself as a research arm of the church to that of dialogist with groups throughout industry and, as the period closed, to that of specialized consultant.[75] It is important to note that both industrial chaplaincy and industrial missions now have promotional groups seeking their expansion--The Division of Chaplaincy of the Home Mission Board of the Southern Baptist Convention, Atlanta, Georgia, and the National Committee for Industrial

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[75] Robert Terry, "Detroit Industrial Mission: Its Changing Identity," Life and Work, Vol. 10, No. 2, December, 1967.

Mission, Detroit, Michigan. The efforts of very few pastors of local congregations were reported in this research. However, it is the impression of the investigator from reading and personal contacts that more was being done by pastors than is reflected here. An example of the type of work being engaged in by pastors is the following:

> I was one of two pastors who over a span of about 18 months lunched regularly with men associated with advertising. This led to a week-end retreat for men from agencies, media and businesses, along with a sprinkling of theologians. It was a tremendous experience. Vance Packard gave a kick-off address. People in the business were the panelists and discussion leaders. Several men really assessed themselves and their responsibilities, in light of their potent influence on the tastes and value-systems of the populace.[76]

When the sample of efforts cited above is taken together or even multiplied two or three times, the conclusion is obvious: American Protestants have not cared very much how the laity behaves in business and industry. For example, it was discovered that of a possible 7,280 pieces of adult church school literature produced during the twenty years by the denominations studied only 52 dealt with subjects pertaining to Christian responsibility in occupational life. Or again, after extensive search only 114 persons were identified as having sought to influence the behavior of the laity in business and industry; according to the Yearbook of American Churches 1966, the denominations included in the study had 110,590 clergymen! Contrast this with the British Isles with a much smaller population where five hundred Protestant clergy have been trained and are in direct contact with industrial workers, and several score more are at work in lay centers seeking to influence the laity's economic behavior. Whatever the quality of American Protestant efforts, the quantity has been quite small.

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[76] Personal letter to the investigator from The Rev. David E. Ling, 3382 N. Lexington Ave., St. Paul, Minnesota. February, 1968.

II. TRENDS

Personal-Corporate Goal Orientation

> The Protestant goal orientation, while revealing a slight trend toward the corporate, throughout the period was mainly personal; para-church sources were slightly more corporate than intra-church; industrial missions had the most corporate orientation.

Man at work in today's world is grappling with problems of alienation. Though the sources did not always use the terminology, the fact of alienation was implicit or explicit in most of them. Alienation has been operationally defined as:

1. a sense of domination rather than control;
2. a sense of futility rather than meaningful purpose;
3. a sense of isolation rather than social connection;
4. a sense of detachment and discontent rather than involvement and self-expression.[77]

To the investigator, it seems that the goal orientations found in the sources were determined at least in part by the cause to which they attributed this alienation. Was it existential and, thus, deeply personal in origin? Was it the result of the social organization of the work place and the work process and, thus, intensely corporate in origin?

The industrial mission group alone among the parachurch sources took the corporate cause of alienation seriously. In general, they held the view that man's life is importantly shaped and molded by the matrix of his work situation; a missioner expressed the view in this way:

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[77] Robert Blauner, Alienation and Freedom (Chicago: University Press, 1964), pp. vii-viii.

"Persons are so much the product of structures that we must change structures in order to help persons."

Among the intra-church data the material produced by the Department of Church and Economic Life of the National Council of Churches was, from about 1957 on, more corporate in orientation than that of any denomination. Here too one finds, but not as much as in the industrial mission sources, a sophisticated social-psychological view of the formative power of the job on the character and life style of the person; also present in some of the National Council material are strong reminders of the corporate social concern of the Social Gospel era. Perhaps it was because of their corporate concern that both of these groups dealt mainly with those who could effect structural changes--managers, supervisors, union leaders, and officials.

However, most of the sources studied were personal in orientation; they saw the healing of the person as the cure for the ailments of his work life. The personal goal orientation that dominated the other sources and the earlier National Council materials took a number of forms. Many felt that some theological perspective, such as that contained in the doctrine of vocation or doctrine of stewardship, if appropriated, would give the layman a new sense of meaning, purpose, and dignity on his job. Portions of the material stressed working "as unto the Lord" with patience and diligence even in adverse job situations; the Negro National Baptist literature stressed this theme noticeably. Some items suggested things for the laymen to do to fulfill their Christian role on the job; such as, being personally concerned for others by healing disputes, listening to other's troubles, or witnessing for Christ. The industrial chaplains were strongly oriented to the personal. One of them wrote:

> I view my ministry as a one-to-one relationship of helping individuals. Pastoral care is a personal ministry, yet it is for a corporate interest. If an individual is able to understand himself as he is and in his relationship to job, family, fellowman and God the corporation also benefits because they become a better working member of the team.

The personal goal orientation that dominated the Protestant sources was in keeping with a long tradition of Protestant individualism in regard to work; perhaps the slight trend toward the corporate goal orientation reflects among Protestants an awakening sense of the communal nature of human existence and appropriation of the insights of the sociological and psychological studies of work.

Sacral-Secular Content Orientation

> The Protestant content orientation, while displaying a trend toward the secular, remained throughout mainly sacral; para-church sources were much more secular than intra-church; industrial missions showed a trend toward relying mainly on secular content.

A predominance of biblical and theological data in efforts carried out by Protestant clergymen is just what one would expect to find. What is surprising is that there is a trend away from the use of sacral data and that one of the para-church groups used secular content almost entirely. On a tentative basis the investigator suggests two possible explanations for this phenomena:

1. The farther an effort to influence is from the institutional church, the more secular its content will be; conversely, the closer to the institutional church an effort, the more sacral its content will be. Thus, our findings show that intra-church materials prepared by denominations for use in congregations were mainly sacral in orientation and that para-church efforts, especially those of industrial missioners prepared for use in factories, plants, or offices, were mainly secular. In a pluralistic work setting sacral

content could easily appear to be sectarian pleading. An industrial missioner wrote,

> Rarely in industry have I found it appropriate to use sacred material in its traditional form. My effort has been to evolve a secular interpretation of religious insights.

On the other hand, members of a local congregation would both expect and appreciate the use of sacral content. It is conjectured, therefore, that the place where the influencing takes place plays a large part in determining the type of content used. However, all the data do not support this view. For example, a few intra-church units of material were mainly secular and one chaplain was mainly sacral though the others tended to be about equally sacral and secular in approach.

2. Another reason for the trend toward the secular content may be that the dichotomy between secular and sacred long accepted as self-evident is now being called in question. Two respondents stated simply, "I do not like the distinction between secular and sacred." Behind this complaint is the theological view that man's life "as it is"

> is sacred; therefore, one does not have to intrude sacral content to make some bit of it sacred. Those who hold this view feel far freer than others to depart from the use of sacred content. To the extent that this theological view of the secular is present, it is conjectured that there will be a tendency to use more secular content in Protestant efforts to influence the behavior of the laity in business and industry.

Specific examples of sacral data used will be given and discussed in more detail under Religious Assumptions below.

Legalistic-Contextual Ethical Orientation

> The Protestant ethical orientation, while showing a definite trend toward a contextual approach, tended overall to be slightly more legalistic; para-church sources were only slightly more contextual than intra-church; industrial missions showed the strongest trend toward contextual.

Traditionally, Christian moralists have been concerned to discover and apply ethical laws, principles, and rules. Thus, the Middle Ages witnessed a complex system of ethical norms applied to virtually every area of the economic sphere, and the Social Gospel period set forth the law of love, and the principles of Jesus as suitable guides for the reconstruction of business and industrial life. In the past two decades, there has arisen a new ethical approach which

> seeks to do justice to the concreteness and to the personal character of the moral life by claiming that the rightness of an action is to be judged in relation to the situation in which it takes place, rather than with reference to laws or universally finding rules.[78]

This approach is commonly referred to as situation or contextual ethics.

The scale on legalistic-contextual ethical orientation was devised to discover which type of ethical reflection was being encouraged by Protestants as they sought to influence the behavior of the laity in business and industry. The sources investigated revealed a definite trend during the twenty-year period toward a contextual orientation. There are several reasons why this may have occurred:

1. The potent impact on Protestant thought of theologians Joseph Fletcher, the situationalist,

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[78] John Macquarrie, (ed.), Dictionary of Christian Ethics (Philadelphia: Westminster Press, 1967), p. 320. The terms "situational" and "contextual" are used here without endeavoring to draw the careful distinctions between the two that can be made.

and Paul Lehman, the contextualist.

2. The religiously pluralistic character of American business and industrial life which tends to preclude overt expression of religiously derived norms.
3. The technical and, hence, moral complexity of business and industrial affairs.

The last is perhaps most important. Protestants, reflecting at all concretely about ethics in business and industry, realize that once one is beyond such obvious immoralities as bribes, call girls, prejudice in hiring, dishonest advertising, etc., that one enters many grey areas where existing moral rules do not apply and where the justice of the compelling claims of stockholders, employees, consumers, and the general public is not at all clear. Recognizing their lack of technical expertise and the moral complexities of the situation, it is no wonder that Protestant clergymen seem to have turned from the imposition on laymen of externally arrived at norms or rules in favor of an invitation to search for the right by reflection on the facts of the situation in the context of Christian faith.

However, the trend toward the contextual certainly does not mean the abandonment by Protestants of efforts to discover, state, and apply principles and rules to economic behavior. The sources show that overall the Protestant ethical orientation was just slightly more legalistic than contextual. The place of principles in the sources is, perhaps, best illustrated by the document _Christian Principles and Assumptions for Economic Life_ published by the National Council of Churches.

> The body of teaching that has been developed in relation to economic institutions involves principles ...specific aspects and features of any economic system can be reviewed to determine the extent to which they are consistent with Christian teachings. Christians should be guided by their ethic to seek such adjustments of economic practices as will serve most fully the free positive values of justice, order and freedom.[79]

There then follows in the pamphlet a list of thirteen "norms for guidance" to assist Christians in personal decisions and judgments in their various occupations. The importance of principles was also stressed by a member of the industrial mission group:

> One must use principles - at least implicit and, perhaps, unacknowledged - to define the contexts.

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[79] _Christian Principles and Assumptions for Economic Life_ (New York: National Council of Churches, 1954).

> One must, of course, adapt principles to whatever context they are to be applied. We must take seriously *both* principles and context.

The data from the sources seemed to show a new appreciation for the context or situation of ethical decision but revealed no tendency to forego the more traditional quest for Christian principles.

Monologic-Dialogic Methodological Orientation

> The Protestant methodological orientation, while evidencing a trend toward dialogic, tended overall to be about equally monologic and dialogic; para-church was definitely more dialogic than intra-church; industrial missions was extremely dialogic.

The trend of the Protestant sources exposes a decided break with the long tradition of churchmen as informants (preachers, prophets, teachers) in favor of mutual sharing and exploring of ideas and issues, now often referred to as dialogue. Dialogue, as a basic characteristic of church approach to the laity in the world, is rooted in the lay academy movement and especially the work of Eberhard Müller.[80] Reuel Howe, one of the para-church informants, has systematized the nature and meaning of dialogue and promoted its use among American Protestants; his work constitutes a significant facet of what has been happening in Christian education and church in involvement in the world over the past decade and a half.[81] The monologic-dialogic scale was devised as a way of discovering which of these approaches was most in use among Protestants who were seeking to influence the behavior of the laity in business and industry, 1946-1965.

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[80] Colin Williams, *Where in the World* (New York: National Council of Churches, 1963), pp. 85-87.

The meaning of dialógue in efforts to influence the behavior of the laity in business and industry is clearly evidenced by Scott Paradise of the Boston Industrial Mission, formerly Detroit:

> The mission should seek to make a broad, deep and regular contact with men at every level of industry, regardless of their denomination--not only to know and be known by these men, but to win their acceptance, confidence and respect. Out of this contact comes the possibility of sustained dialogue about the life of industry and its human and social problems. And in this dialogue arises the possibility of discovering and spelling out the meaning of the Christian faith for industrial life.
>
> The role of industrial mission in this dialogue is that of catalyst. It encourages profound and realistic

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[81] Miller, op. cit., pp. 101 ff.

> reflections; it challenges unexamined assumptions; it suggests Christian insights, concerns and goals that might be relevant. Industrial mission must always show the utmost respect for the integrity of the processes of industrial organization. It must in no way interfere with or by-pass or try to control the decision making machinery of industry.[82]

The dialogic approach as described has two underlying assumptions that should not be overlooked:

1. Dialogue takes very seriously the role of the laity in the world; it confidently believes that God can do his work in industry through them.
2. Dialogue represents a stance of humility on the part of clergy; a humility inspired, no doubt, by a lack of understanding and sense of awe in the face of the business-industrial complexities of our time.

There can be little doubt that a dialogic approach is the only viable one for use by those who would engage men and women in the setting of their work as the chaplains and missioners do.

Overall, the sources are about equally monologic and dialogic. Understandably the monologic or informant stance did not drop out of use and, not surprisingly, even the most dialogic informants indicated the necessity of introducing externally derived information into the encounter. Many of the units of material from the denominations were almost entirely monologic, but a substantial number were presented in such a way as to encourage the reader to an exchange of thought and opinion either mentally with the author or openly with a group. The trend apparent in the sources is clearly away from the monologic toward the dialogic.

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[82] Scott I. Paradise, "The Tale of Two Cities: The Industrial Missions in Sheffield and Detroit," Religion in Life, XXXI, 1961-62, pp. 36-37.

Negative-Positive Attitudinal Orientation

> The Protestant attitudinal orientation showed no clear trend and throughout the period was about equally positive and negative; there was no appreciable difference between para-church and intra-church; industrial chaplains had by far the most positive attitude.

Negative attitudes, though not dominating the sources, are clearly expressed. But they are decidedly not the anti-capitalistic Social Gospel attack of a half century ago; only one of the sources, early in the period, felt that a new ordering of economic life was necessary. The general tenor of the negative is well expressed in the words of an industrial missioner:

> I have no serious question about the free enterprise, mixed capitalistic system overall, but I raise strong questions about the internal organization of our industrial institutions: goals and methods of unions, participative management, profit sharing, etc.

Another speaks of affirming the market system of this time and culture but within the system calls for a re-focussing of priorities on people and the quality of organizational life. The negative or critical attitude found is not that of wholesale condemnation of the system; instead, it constitutes a call for modifications and adjustments within the system. This is possible for some of the sources and informants because of the way in which the American industrial system has been modified and regulated over the past four decades. Moreover, the experience of the industrial missioners and chaplains has led them to see an openness to change in the system. An industrial chaplain wrote, "I found that our industry was willing to adjust, correct or consider any suggestion given to them to make working conditions better."

Overall, the data showed the sources to be slightly more positive than negative in their attitude. Had the content analysis construed the silence of many of the sources as tacit approval of the system, then the data would have been far more positive than negative. For this reason, the investigator's impression, but unsupported by the data, is that a "mainly positive, slightly negative" statement would be a more accurate description than that revealed by the data.

Protestants who would influence the laity in business and industry must have their respectful attention. If they are too radical, and our sources show few radical tendencies, they will not be given a hearing. For this reason, the temptation to accommodation is especially great for the industrial missioners, who depend upon industry and union permission for access, and the industrial chaplains, who are dependent upon industry not only for access but for salary. The pressures to abdicate a prophetic stance are scarcely less for those who would do their influencing through denominational channels or lay centers.

III. RELIGIOUS ASSUMPTIONS

The thirteen religious assumptions and others were found to be present in the sources. The assumptions with the highest percentage of occurrence both in intra-church and para-church sources were:

1. Work is a divine vocation--a service to God and neighbor.
2. Man is God's steward responsible to him for the use of material resources.

Every major world religion has religious assumptions ranging from views on creation and nature to history and man. It was Max Weber who first seriously faced social scientists with the possibility that religious assumptions influence patterns of economic behavior.[83] This and the more recent study of Gerhard Lenski impelled the investigator to inquire, "Which, if any, religious assumptions appear in and undergird American Protestant efforts to influence the behavior of the laity in business and industry.?"[84]

Of course, within the household of faith religious assumptions have always been valued. For one thing, they are the stuff upon which ethicists reflect and from which they extrapolate norms for behavior. John Bennett says that Christian ethics deals with what the Christian ought to do in the light of the nature of God and man and in the light of what God has done for man's salvation.[85] Professor of Business Administration Harold Johnson made concrete application of this procedure in The Harvard Business Review. He wrote:

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[83] Weber, _op_. _cit_. Weber's analysis of the impact of Protestantism on the spirit of capitalism was only the beginning of a series of comparative monographs in the sociology of religion. In studies of Confucianism and Taoism, Hinduism and Buddhism, and ancient Judaism, Weber explored the significance of religion for economic activity.

[84] Lenski, _op_. _cit_.

> If the business manager will rid himself of the notion that the doctrines of the church...offer him nothing but vague ideas about human relations and sit down with the theologians to explore the teachings of the faith...he will find them rich in implication and application.[86]

He then explained the Christian doctrines of God, creation, man, sin, forgiveness, and vocation, and indicated how each furnished specific insight into the problems and decisions that confront businessmen. The results of the investigation of the intra-church and para-church sources revealed many occurrences of religious assumptions and teachings; most of those using them as a part of their teaching content (sacral data) undoubtedly did so on the premise that they would overflow with behavioral consequences.

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[85] Bennett, op. cit., p. 403.

[86] Harold L. Johnson, "Can the Businessman Apply Christianity," Business and Religion, ed. Edward Burk (New York: Harper & Brothers, 1958), pp. 147-164.

Two of these assumptions, present in the sources more often than the others, merit special consideration.

1. Work is a divine vocation--a service to God and neighbor.

   A review of the way in which the idea of vocation and daily work have been related during the course of Christian history is found on pp. 19-23, and the way in which efforts to restate the doctrine developed in the contemporary European lay movement is located on pp. 33-36. During the period 1946-1965 daily work and divine vocation, long separated in American Protestant thought, were brought together and the religious significance of one's occupation reaffirmed. These data clearly indicate that Protestants taught a positive attitude toward daily work and viewed one's occupation as a God-appointed means through which God may be glorified and the neighbor served.[87] As this restatement of the Protestant doctrine of vocation was being made, efforts to spell out its social and corporate implications were also undertaken; nonetheless, its use was mainly to reinforce a personal goal orientation.

2. Man is God's steward responsible to him for the use of material resources.

A National Council document expressed the view of stewardship that emerged in a large number of the sources examined:

> All the resources of the earth...are gifts of God. God is the only absolute owner. Every Christian particularly should look upon all his possessions, as well as his talents, as a trustee, and should use them in the light of his understanding of God's purpose for him.

Unfortunately, the word "stewardship" does not usually convey responsibility in business and

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[87] Lenski, op. cit., p. 108. His research gave no evidence that greater institutional involvement in the churches accompanied the holding of more positive attitudes toward daily work and its meaning. This was true despite the fact that the traditional Protestant emphasis on the doctrine of Christian vocation in daily work would lead us to expect some positive statistical correlation.

> industry to American Protestants; generally it suggests church efforts to raise money. The fuller emphasis in these sources is more in keeping with Reformation theology and is an encouraging trend which, in the judgment of the investigator, must be fostered.

New theological currents have been sweeping American Protestantism; Henry Clark stated that he saw in the industrial missioners the theme of theological secularity--co-creatorship, contextualism, this-worldliness, letting world set the agenda, discouragement with the church institution and its theology.[88] His judgment was reflected somewhat in the data. One lay center director, when faced with the assumptions, penned the following:

> All these assumptions are so worded in traditional theistic frame of reference that it is impossible to rank them in my present thought. However, I believe that the human concern each was seeking to express is still present in my theological perspective.

Taken together, however, the theological assumptions of the respondents and sources tended to be evangelical or neo-

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[88] Henry Clark, Professor of Church and Community, Union Theological Seminary, discussion at National Committee for Industrial Mission, May 20-21, 1966.

Reformation with emphasis on the latter.[89]

When placed in a frame of reference that includes the history of religion and comparative religion, the religious assumptions stand out in bold relief. They are clearly Judeo-Christian (Biblical) in origin. Whether contemporary Jewish or Roman Catholic, efforts would be found to utilize or stress other assumptions is doubted; degrees of stress on particular assumptions would be anticipated, however.

IV. INTRA-CHURCH -- PARA-CHURCH

> Intra-church sources and para-church respondents differed on Hypotheses 1a, 1b, 1c, 1d and on all assumptions except 8 and 12.

The hypothesis that para-church and intra-church would differ was aimed at exploring what, if any, variations in trends and assumptions would be found to exist between efforts of the denominational bureaucracies (boards and agencies) and efforts of individuals and groups not related to these systems of control. At least one observer sees them both as efforts to respond to the social changes of modern society.[90]

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[89] L. Howard DeWolf, Present Trends in Christian Thought (New York: Association Press, 1960).

The results of this investigation revealed that there were differences. If it is correct to say that through history Protestant Christians in America have been mainly personal in goal orientation, mainly sacral in content orientation, mainly legalistic in ethical orientation, and mainly monologic in methodological orientation, then the data support the conclusion that the para-church sources were less traditional and the intra-church were more traditional. The greatest divergence from the traditional was found among industrial missions followed by industrial chaplaincy.

In regard to assumptions, there was substantial agreement on the two with the highest percentage of occurrence--work is a divine vocation, and man is God's steward; other than this, the two groups showed disparate tendencies. There was suggestive, but not conclusive, evidence that some of the para-church respondents were beginning to move in the orbit of the so-called new theology in contrast to the more orthodox or neo-orthodox data found in the other sources. How may one account for these differences? It would appear from these data that the more closely one is related to the institution, the more one is committed to perpetuating its traditional orientations. When one is free from this proximity, the more latitude one may take. It is known, for example, that the vast enterprise known as adult Christian education has deep commitments to the maintenance and perpetuation of the denominational institution;[91] those producing literature receive their status from the pursuit of these goals and salary is their reward. On the other hand, lay center directors, professors, industrial missioners, and industrial chaplains are much freer of the denominations both economically and in terms of status; they generally function with an authority that is only loosely related to denominational hierarchies. Furthermore, as was hypothesized in connection with the sacral-secular content orientation, the actual physical location in which the influencing is done may affect greatly the goals, methods, content, ethics, and attitude of those doing the influencing. This variable may account for the comparatively greater divergence from the traditional found in the industrial missioners and industrial chaplaincy groups.

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[90] Clark, *op. cit.*

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[91] Bruce Reinhart, _The Institutional Nature of Adult Education_ (Philadelphia: Westminster Press, 1962).

These two groups emerged between 1946-1965; at the present time they are both growing in numbers and being paid more attention by the church at large. In their different ways they are endeavoring to become specialized arms of the church at work in industry and business. Such groups have often been the pioneers of creative new approaches.

> The institution called the Church has nobly discharged its work, though over it now and then the blight of industrialism has fallen. On these occasions the Spirit of God labours through groups, and these groups restore the lost vitality of the Church and breathe into it fresh life.[92]

Industrial missions, and perhaps industrial chaplaincy, may be the ones to alert and lead the church into relatively unknown terrain of American business and industrial life.

V. ADDITIONAL GENERALIZATIONS

A comparison of other portions of the related literature with the findings of the research makes several more generalizations concerning the period 1946-1965 possible.

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[92] Robert H. Murray, *Group Movements Throughout the Ages* (London: Hodder and Stoughton Limited, 1936), p. 19.

1. An affirmative view of business and industry.

American Protestants did not show the slightest inclination to the medieval view of business and industry as perilous to the spiritual welfare of the believer; on the contrary, the sources were Calvinistic in the sense that they assumed that one's "calling" could be properly exercised in a money economy based on trade and industry. Further, while the sources examined knew of many modifications that could be made to humanize industry, there was virtually no outright condemnation of the American business-industrial system such as was sometimes the case in The Social Gospel era.

2. The re-sacralization of work.

The period 1946-1965 saw definite efforts to reaffirm two religious dimensions of work--that it was a divine vocation and a divine ordinance. Thus, man's work life was dignified as being of cosmic significance and of the Creator's intention. This coupling of work with sacral meaning is felt by many to be a potential hinderance to needed change in our increasingly cybernated society.[93]

3. An emergent corporate concern.

The heirs of the Reformation gave the doctrine of vocation a highly individualistic and personal orientation; the data showed that this persists. However, there was a clear trend toward the corporate, which is perhaps to be attributed to the lasting understanding of the social and corporate nature of human life bequeathed to American Protestants by the Social Gospel. Another factor contributing to this corporate tendency may have been the relatively high frequency of occurrence of the assumption that God is Lord over not only personal life but every sphere, including the economic.

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[93] Harvey Cox, The Secular City (New York: The Macmillan Company, 1965), pp. 182-191. At the inception of the industrial revolution Protestantism is felt to have facilitated the transition from merchantilism to capitalism. He fears that Protestantism's religiously conditioned notions of work and job may, at the present moment, be detrimental to the new possibilities offered our nation and the world by cybernation.

4. A concrete approach to the work situation.

Especially in the para-church sources there were efforts to grapple quite directly with the actual work situation. Some sought to secure this concreteness at the place of work and still others by gathering groups from the same occupation. As has been observed, the trend toward a secular content orientation, a contextual ethical orientation, and a dialogic methodological orientation is another indication of the effort during these years to be more closely involved with the day-by-day realities of job life.

5. The dependence of American para-church efforts on European antecedents.

Most, if not all, of the American Protestant efforts to influence the laity that mushroomed between 1946-1965 were pioneered in Europe. This is amply verified by Cameron Hall:

> ...Kirkridge in Pennsylvania reflects the influence of the Iona Community in Scotland. Parishfield has benefited by long visits from several members of the staff of the Ecumenical Institute of the World Council of Churches in Bossey, Switzerland. The relationship of Christian Faith and Life Community in Austin

> with Bossey has also been close. The antecedents of our Ecumenical Institute in Evanston are apparent.
>
> The Detroit Industrial Mission has drawn particular inspiration from the Sheffield Mission in England; its first associate director is an American clergyman who for several years worked in Sheffield under Canon (now Bishop) Ted Wickham. The Academy movement of the Evangelical Church in Germany has had a wide influence among our lay centers and church leaders. This influence is particularly evident in the Institute of Church and Community of the Hartford Theological Seminary. Its founder and director is a Lutheran layman who spent several years on the staff of the Bad Boll Evangelical Academy.[94]

It is likely, but not certain, that industrial chaplaincy is modeled on similar British programs. The related literature reveals one type of approach which the data did not show to be present among American Protestants--national movements among laymen, such as the Worker's Christian Fellowship, and Young Christian Workers in Britain.

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[94] Cameron P. Hall, "Protestant Lay Centers in America," Religion in Life, XXXI (Winter 1961-62), p. 17.

CHAPTER VI

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

I. SUMMARY AND CONCLUSIONS

From biblical times to the present religious leaders have sought to influence the behavior of men and women in the economic institutions of society. This research project was designed to explore how lay members of the Protestant Church in America, 1946-1965, were encouraged to understand and apply the Christian faith in their occupational life.

In it is set forth an analysis and description of the trends and religious assumptions associated with these efforts.

Four decades ago R. H. Tawney observed that the Christian churches of the West were seeking to re-assert the superiority of the Christian faith over secular affairs.[95] This trend, which began in the late nineteenth century, has continued into the present. This research is a contribution to the understanding of the way in which one religious group, American Protestants, have sought to assert the relevance of their faith to men and women in business and industrial life. Any future church historian intent upon cataloguing the social teachings of the American Protestant Church as they pertain to economic life will find here a portion of the data required for his research. Moreover, the area investigated, as an arena in which various disciplines intersect, can also be expected to provide data for the use of economic historians, sociologists of religion, and ethicists and educators concerned with the development of values.

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[95] Tawney, _op. cit._, pp. 12, 23-24.

It was hypothesized that Protestant efforts would show five trends:

1. away from efforts to influence the laity's personal behavior and attitude on the job toward an emphasis on their responsibility to shape the organizational structures of business and industry,
2. away from emphasizing sacral data (Bible and theology) as a means of influencing the laity, toward the use of secular data (industrial sociology, case studies),
3. away from efforts to teach moral principles

toward instruction in the stance of contextual or situational ethics,

4. away from monologue (lecturing, pronouncing) toward dialogue (mutual sharing and exploring of issues),
5. away from a critical attitude in regard to the American business system toward an approving attitude.

Further, it was hypothesized that Protestant efforts would be associated with certain religious assumptions and that intra-church efforts (programs of denominations or the National Council) would differ from para-church efforts (Protestant programs not controlled by denominations).

The history of church efforts to influence laity's economic behavior was traced and a survey of contemporary Protestant and Catholic endeavors was presented.

Three surveys were carried out in order to identify and select intra-church materials and para-church informants. Five categories related to trends and thirteen religious assumptions were utilized for content analysis and construction of a self-rating scale. The reliability and validity of these procedures were ascertained. The investigator sought data in thirty-four agencies of nine denominations--membership 39,000,000--and the National Council of Churches. One hundred intra-church units of material relevant to the research were found and rated by content analysis. Data from fifty-nine para-church informants were secured by a mailed self-rating schedule.

Data derived were treated numerically and presented graphically to show the trends and percentage of occurrence of assumptions. Intra-church and para-church groups were compared and analyses of adult education, industrial missions, and industrial chaplaincy performed.

The search for sources revealed that during 1946-1965 American Protestants made very limited efforts to influence the behavior of the laity in business and industry. Engaged in these efforts were writers of denominational literature for boards of adult education, men's work, social action and publishing houses, directors of lay centers, pastors, professors in theological schools, and industrial chaplains. The most intensive work was carried out by the Director of the Department of Church and Economic Life of the National Council of Churches and approximately twenty full-time industrial missioners.

The study of the trends yielded the following results:

1. Goal orientation, while revealing a slight trend toward the corporate, throughout the period was mainly personal; para-church sources were slightly more corporate than intra-church; industrial missions had the most corporate orientation.
2. Content orientation, while displaying a trend toward the secular, throughout remained mainly sacral; para-church sources were much more secular than intra-church; industrial missions showed a trend toward relying mainly on secular.
3. Ethical orientation, while showing a definite trend toward contextual tended throughout to be slightly more legalistic than contextual. Para-church sources were only slightly more contextual than intra-church; industrial missions showed the strongest trend toward contextual.
4. Methodological orientation, while evidencing a trend toward dialogic, tended throughout to be about equally monologic and dialogic; para-church was definitely more dialogic than intra-church;

industrial missioners were extremely dialogic.

5. Attitudinal orientation showed no clear trend and throughout was about equally positive and negative; there was no appreciable difference between para-church and intra-church; industrial chaplains were by far the most positive.

The thirteen religious assumptions and others were found to be present in the sources. Assumptions with the highest percentage of occurrence were:

1. Work is a divine vocation--a service to God and neighbor.
2. Man is God's steward responsible to him for the use of material sources.
3. Work is a divine ordinance, not a punishment.
4. God is Lord over the economic sphere.

Except for 1 and 2 above, the intra-church and para-church differed substantially in the percentage of occurrence for the other eleven assumptions.

With the exception of le, the hypotheses were supported by the data.

II. RECOMMENDATIONS FOR FUTURE RESEARCH

Growing out of this investigation additional possibilities for scholarly research present themselves.

1. Effectiveness studies of various types of efforts to influence the behavior of the laity in business and industry.

   A major unsolved question, discussed earlier on pp. 26-27, is whether, and if so to what extent, religious sanctions, norms, and approaches influence the attitudes and behavior of persons as they participate in economic life. The answer to this question is important to the theoretical discussions of social scientists and the practical work to those religious groups desiring to influence the economic behavior of their constituency.

   The research done on the question of influence has been primarily historical or _ex post facto_.[96] What is needed now is controlled experimentation designed to test the effect, or lack thereof, of specific types of efforts to influence the behavior of the laity in business and industry.

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[96] Weber, _op_. _cit_.; Lenski, _op_. _cit_.

Several approaches to lay training have been noted in this research; it would be valuable to assess their effectiveness. The following experimentation is proposed:

a. A study of the theological content approach in order to test the hypothesis that the appropriation of certain religious assumptions influences one's on-the-job behavior.

b. A study of the ethical-action approach in order to test the hypothesis that issue oriented reflection with a view to action influences one's on-the-job behavior.

c. A study of the devotional-prayer approach in order to test the hypothesis that prayerful seeking to do God's will at work influences one's on-the-job behavior.

Additional variables, such as (1) religious training involvement and orientation, (2) occupational status, (3) educational level, (4) location of the effort to influence, would have to be introduced and controlled.

Criteria for judging effectiveness would have to be established and pre- and post-training measuring instruments devised in order to assess the relative effectiveness, if any, of one approach over another. Upon completion of the above, the various approaches could be combined to determine the increase or decrease of their effectiveness when used in tandem.

2. Comparison of American Protestant efforts to influence the behavior of the laity in business and industry with efforts of other groups.

With the base line of data on American Protestant trends and assumptions provided by this research, it will be possible to study and then compare and contrast the efforts of Roman Catholic, Jewish, and other religious groups which are endeavoring to influence the behavior of the laity in business and industry. Or, a comparison of the data of this research with other types of information, such as the American business ideology, could be carried out.[97]

3. Evaluation of efforts to influence the economic behavior of the laity by selected criteria.

   If carried out, the effectiveness studies above might provide objective criteria by which it would be possible to evaluate efforts to influence the behavior of the laity in business and industry. However, evaluative studies could be made with the use of subjectively chosen criteria of a theological, ethical, sociological, or methodological nature.

4. Determination of the effect on religious groups of a high degree of worldly involvement.

   Since the investigator has the impression that religious groups which seek to be highly relevant and closely involved with some aspect of society frequently end up conforming to the value system of that society, one might make and test a hypothesis such as the following: as religion, broadly defined, consciously seeks to influence or transform society, it tends to surrender its own special identity and to incorporate into itself the value orientation of the society. This hypothesis was suggested by the evidence of this study that the more a group was involved in the work situation the less traditional were its goal, content, ethical, and methodological orientations.

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[97] Francis X. Sutton, et. al. The American Business Creed (New York: Schocken Books, 1962).

5. Application of the research methodology to the location, analysis, and description of other content areas.

By using the basic methodology of this research other content areas could be analyzed and described; for example, American Protestant efforts to influence attitudes on race and race relations, or American Protestant efforts to influence approaches to the nurture in the family of pre-school children.

III. RECOMMENDATIONS FOR CHURCH ACTION

In its report, the Fourth National Study Conference on the Church and Economic Life raised a significant query for the churches:

> Next to questions of survival, war and peace, the central question which this generation must answer is whether in the process of adjustment to rapid technological and economic change the human values for which the Christian religion stands cannot only be preserved but made more pervasive than in any previous period of the long history of man.[98]

Unhappily, as the summary of the research shows, the twenty years, 1946-1965, were years of meager effort by Protestants; the permeation of our economic institutions with the values implicit in the Christian faith remains unfinished business. Nonetheless, the theoretical and practical work of these years has established a firm base from which intensified and new efforts may be launched if the churches so desire. Will they decide to be significantly present in the "world" of business and industry in the years ahead?[99] Assuming a positive and high priority response, a number of church actions are possible.

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[98] National Council of Churches. General Conference Report. The Fourth National Study Conference on the Church and Economic Life (New York, 1962).

[99] Colin Williams, op. cit., pp. 75-113. This is a summary of the rationale for church involvement in the various institutional structures of society.

As the church has developed centers for exploring the vastness of Hindu and Moslem religious expressions, so within the labyrinthine ways of American business and industry the church needs an arm for intensive research and strategy development. The purpose of such a center would be to understand the realities of American economic institutions in relation to the comprehension of life seen in the Christian heritage; for it a working relationship with comparable research centers, professional theologians, and operational programs, such as industrial missions and industrial chaplaincy, would be essential. Such a center, besides its more theoretical studies, would seek for the church answers to pragmatic questions; such as, What procedures are most effective for churchmen to use as they seek to influence the behavior of the laity in business and industry? (See under Recommendations for Future Research.) What is the human meaning of the doctrines of vocation, stewardship, Christ's lordship, and how are these to be restated and translated for use in particular occupational groups? What are the patterns of ethical behavior in a given industry and what are the implications of a Christian critic of them?[100]

For implementation of efforts to influence lay people in business and industry only vast sums and many full-time specialists will suffice. The task must be conceived on a national level and in terms of every standard metropolitan area in the country. The following is suggestive of what might be done:

1. Programs at a national level.
    a. Develop relationship of dialogue with the appropriate national staff of such organizations as manufacturers, trade, industry, and professional associations; unions; men's and

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[100] A research center similar to the one suggested here is in operation among Roman Catholics and one has been proposed by a group of industrial missioners. The Jesuit staffed Cambridge Center for Social Studies, 42 Kirkland Street, Cambridge, Massachusetts 02138 is seeking to become a clearing house for research into management social responsibility and the relationship between business and religion. Also, Hugh C. White, Jr. and Robert C. Batchelder, "Mission to Metropolis: A Total Strategy," Occasional Paper No. 7 on Christian Faith and Industrial Society, Detroit Industrial Mission, circa 1965, p. 9, recommend the establishment of a center (1) to understand the nature of the industrialization process and the urban culture it has produced, (2) to understand what this process and its accompanying modes of thought do to people and (3) to relate these realities to the Christian understanding of life and humanity.

women's vocationally-oriented service clubs; The Business Ethics Advisory Council of the Department of Commerce; etc.

b. Develop in depth discussion with professors of schools of commerce and business administration on matters relating to business ethics, social responsibility, personal values,

c. Utilize mass media--publishing houses, magazines, radio, television--to disseminate competently prepared information and to arouse concern about religion *vis-a-vis* business and industry.

d. Promote an understanding of business-industrial ministry throughout the denominations; use their channels of communication (boards, agencies, magazines, etc.) to convey information to judicatories, congregations, and members.

e. Organize national movements, similar to the American Roman Catholic lay apostolates, among various occupational groups.

f. Work through the American Association of Theological Schools to equip pastors by means of standard theological curriculum or programs of continuing education to comprehend the American economy and relate to lay people involved therein.

g. Support the development and funding of business-industrial ministries throughout the nation.

h. Prepare program materials appropriate to all the above groups.

2. Programs at a metropolitan level.

Organize an ecumenical, public board responsible for the development of all phases of a business-industrial ministry:

a. Staff industrial missions with focus on the dominant industry in the area.

b. Promote employment or use industrial chaplains. (If possible, pay all or part of salaries in accordance with the more freeing pattern of campus and hospital chaplains.)

c. Develop lay training groups along vocational lines among congregations in the area.

d. Work through service clubs, Chamber of Commerce, trade, professional associations, unions, etc. as feasible.

e. Educate pastors by giving them opportunities to learn about the local business-industrial climate and teaching them the techniques of lay training for life in the world.

f. Utilize mass media for in-depth presentations of the relationship between religion and man's work.

g. Foster contacts with theological schools, colleges of business administration, and local research agencies.

The above are meant to be suggestive not definitive, but they should make clear some of the opportunities that are open as well as the magnitude of the task.

It is hardly conceivable that the Department of Church and Economic Life of the National Council of Churches, given its limited staff, budget, and commitment to other priorities, could become the national coordinating agency mentioned above. However, from the Protestant point of view it is the logical agency to serve as the catalyst for the development of a far-ranging program of business-industrial ministry. In the judgment of the investigator, the ideal national structure through which to work would be a supra-denominational--Protestant, Catholic, Jewish--privately funded agency. Unless some such large-scale effort is undertaken, the witness of the church and the human values of the Judeo-Christian tradition will continue to be substantially absent from business and industry--one of the most vital areas of modern existence.

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APPENDICES

APPENDIX A

QUESTIONNAIRE TO DENOMINATIONAL EXECUTIVES

TO: Rev. John R. Hendrick
P. O. Box 69
Fanwood, New Jersey 07023

FROM:______________________________ ______________________________
(Name) (Title)

______________________________ ______________________________
(Department) (Denomination)

____
(Address)

____
(Telephone)

RE: Questions pertaining to sources of data for dissertation on "PROTESTANT EFFORTS TO INFLUENCE THE BEHAVIOR OF THE LAITY IN BUSINESS AND INDUSTRY, 1946-1965."

SOURCES WITHIN YOUR DENOMINATION

1. Is there a systematic file of all the materials published annually by your department or division? Yes ___ No ___.

2. Where is this file located?
Place ____
Address ____
Person to contact for appointment ______________________

3. Does this file contain all materials of your division or department for the years 1946-1965? Yes ___ No ___. If not, specify which years are missing. _______________ Are these missing materials available elsewhere? Yes ___ No ___. If so, please give
Place ____
Address ____
Person to contact __________________________________

4. If your denomination merged during the years 1946-1965, are the materials from ______________________________ included in your files? Yes ___ No ___. If not, where are they located?

   Place ______________________________
   Address ______________________________
   Person to contact ______________________________

5. What other divisions or departments within your denomination might have issued materials designed to influence the behavior of the laity in business and industry since 1946?

   Name ______________________________
   Address ______________________________
   Person to contact ______________________________

OTHER POSSIBLE SOURCES - VERY IMPORTANT

Our research will cover not only your denominational materials but also laymen and clergymen associated with your denomination who, at any time during the period 1946-1965, have sought on their own to influence the behavior of the laity in business and industry. If you know of such persons, please write their names and addresses and any information you have about their work here.

1.

2.

3.

4.

APPENDIX B

PRELIMINARY SURVEY OF CHURCH LEADERS

1. Do you feel there is a need for special educational approaches to train men and women to be the people of God at work, in business, labor, etc? Yes ___ No ___. Comment:

2. What denominational programs and materials do you know of which are designed to train the laity for their life in the economic sphere?

3. Do you know groups or individuals engaged in such special training? Please give names and addresses.

    a. Congregations

    b. Lay training centers

    c. Non-church related laymen's movements

    d. Professors in business schools, professors of ethics in colleges or seminaries

    e. Chaplains in industry

    f. Business men, labor leaders, etc.

4. Do you know of information which deals with this subject in a helpful way? Please give title, author, etc.

    a. Articles

    b. Theses

    c. Pamphlets

d. Books

e. Audiovisuals

5. Have you endeavored to train the laity for their life in the economic sphere? If so, specify something of your content and method.

6. What role, if any, should the clergy play in training the laity for their life in the economic sphere?

7. Do you know of any training now offered to clergymen which would prepare them to train the laity for their life in the economic sphere?

8. Please suggest the name of two or three other people who are interested in this matter and who might provide additional information and help for this survey.

9. Additional comments or suggestions:

______________________	______________	______________
Signed	Title	Address

Please send me the summary of results. Yes ___ No ___.

APPENDIX C

QUESTIONNAIRE TO PROFESSORS OF CHRISTIAN ETHICS

TO: Professors of Christian Social Ethics
Selected Protestant Theological Schools

RE: Protestant Efforts to Influence the Behavior of the
Laity in Business and Industry, 1946-1965.

Since 1946, American Protestants have shown an increasing interest in helping lay people relate their Christian faith to their daily work. I am now engaged in a systematic study of "American Protestant Efforts to Influence the Behavior of the Laity in Business and Industry, 1946-1965." Some professors of ethics have done a good bit in this direction. In order for me to get a clear picture of efforts around the country, will you answer the questions below and return to me?

1. Your name ____

2. Address ____

3. Denominational Affiliation ________________________

4. Seminary or Theological School ____________________

5. During the years 1946 through 1965 have you engaged in efforts to influence the behavior of the laity in business and industry? _____ Which years? ______________

6. What specifically have you done to influence the behavior of the laity in business and industry?

    a. Conducted vocational groups ______________________

    b. Written articles for denominational journals ______

    c. Other ____

7. If you know of ministers or laymen in your area who have sought to influence the behavior of the laity in business and industry 1946-1965, please list their names and addresses here.

   a. Name ______________________________

      Address ______________________________

   b. Name ______________________________

      Address ______________________________

   c. Name ______________________________

      Address ______________________________

Your cooperation in this research project is greatly appreciated.

Sincerely yours,

John R. Hendrick
Fellow, Society for the
Scientific Study of Religion
and Minister of
Presbyterian Church U.S.

JRH/dbp

Please return to
Rev. John R. Hendrick
Westminster Presbyterian Church
Main at Calder
Beaumont, Texas

APPENDIX D

DATA COLLECTION FORM FOR INTRA-CHURCH CONTENT ANALYSIS

Code ________

1. Author ________________________________

2. Chapter and Book Title ________________________________
____

3. Article, Periodical Title, Volume, Date, Pages ________
____
____

4. Pamphlet or Filmstrip Title ________________________________
____

5. Publisher's Location, Name and Date ________________________________
____

RATING SCALES

CATEGORY A -	Personal				Corporate
	1	2	3	4	5
CATEGORY B -	Sacral				Secular
	1	2	3	4	5
CATEGORY C -	Legalistic				Contextual
	1	2	3	4	5
CATEGORY D -	Monologic				Dialogic
	1	2	3	4	5
CATEGORY E -	Negative				Positive
	1	2	3	4	5

RELIGIOUS ASSUMPTIONS CONCERNING GOD, WORLD, MAN, WORK AND CHURCH

1. God is the creator of the material world. "In the beginning God created the heavens and the earth."

2. God is Lord over every aspect of his creation, including the material and economic and he actively continues his sovereignty as judge and redeemer in these spheres. "The Lord God omnipotent reigneth." "He hath put down the mighty from their seats."

3. All the material resources of the earth are the "property" of the creator, God. "The earth is the Lord's and the fullness thereof."

4. The material resources, since created by God, are inherently good. "And God saw all that he had made and behold it was very good."

5. Material resources are intended for the use of all mankind. "Give us this day our daily bread." "As a matter of equality at the present time your abundance should supply their want."

6. While recognizing the essential and good character of the material resources of the earth, material values are not to have primacy over spiritual; they are not the _summun bonum_ of human life. "A man's life does not consist in the abundance of things possessed." "Man does not live by bread alone."

7. Man is a physical-spiritual being. "The Lord God formed man of dust from the ground and breathed into his nostrils the breath of life."

8. Man is God's steward or trustee charged with the responsibility of using the material resources of the earth for the well-being of himself and others. "Subdue the earth and have dominion over it."

9. Man is a sinner who neglects his stewardship and rejects God's ownership of material things using them instead in ways that pervert God's intention for the economic well-being of the human family. "Beware of all covetousness." "You cannot serve God and mammon."

10. Man is the object of God's redemptive activity in Christ. By this means he may be liberated from the idolatry of covetousness and set free to live in obedience to God with love for his neighbor. "For freedom Christ hath set us free." "Love thy neighbor as thyself."

11. Work is a divine ordinance for human life not a curse or punishment. "To till it and to keep it." "Six days shalt thou labor."

12. Work is a divine vocation and as such can be a responsible ministry done with grateful heart as service to God and one's neighbor. "We are laborers together with God." "Whatever you do, do all to the glory of God." "Work as unto the Lord." "Walk worthy of the calling to which you have been called."

13. The church as God's agent in the world is responsible to work for the establishment of those forms of business and industrial life which will permit a truly human existence. "Thy will be done on earth as it is in heaven."

14. Other assumptions present.

APPENDIX E

CONSISTENCY TESTS FOR CONTENT ANALYSIS

Following the procedures outlined on pp. 65-67, the following results were obtained:

I. Consistency through time.

A comparison of ratings given by the investigator eighteen months apart; First Rating (O), Second Rating (X).

CATEGORY A

	1	2	3	4	5
Item I			X		O
Item II		OX			
Item III			OX		
Item IV		O		X	

CATEGORY B

	1	2	3	4	5
Item I				OX	
Item II		O	X		
Item III			OX		
Item IV			OX		

CATEGORY C

	1	2	3	4	5
Item I				OX	
Item II			OX		
Item III				OX	
Item IV			Not rated either time		

CATEGORY D

	1	2	3	4	5
Item I		OX			
Item II			X	O	
Item III	O	X			
Item IV		OX			

CATEGORY E

	1	2	3	4	5
Item I				OX	
Item II		OX			
Item III			OX		
Item IV			Not rated either time		

RELIGIOUS ASSUMPTIONS

	First Rating	Second Rating
Item I	2, 13	2, 13
Item II	10, 11, 12, 13	10, 11, 12
Item III	2, 11, 12	2, 12
Item IV	6, 10, 12	6, 12

II. Consistency among analysts.

A comparison of rating given by the investigator (O) and two independent analysts (X) both of whom rated two items.

CATEGORY A

	1	2	3	4	5
Item I			X		O
Item II	X	O			
Item III	X		O		
Item IV		O	X		

CATEGORY B

	1	2	3	4	5
Item I				OX	
Item II		OX			

CATEGORY B (continued)

Item III			OX		
	1	2	3	4	5
Item IV			O	X	
	1	2	3	4	5

CATEGORY C

Item I				O	X
	1	2	3	4	5
Item II		X	O		
	1	2	3	4	5
Item III			X	O	
	1	2	3	4	5
Item IV			Not rated by either analyst		
	1	2	3	4	5

CATEGORY D

Item I		OX			
	1	2	3	4	5
Item II			X	O	
	1	2	3	4	5
Item III	OX				
	1	2	3	4	5
Item IV		O	X		
	1	2	3	4	5

CATEGORY E

	1	2	3	4	5
Item I				O	X
Item II		O	X		
Item III			O	X	
Item IV	Not rated by either analyst				

RELIGIOUS ASSUMPTIONS

	Chosen by Investigator	Chosen by Independent Analyst
Item I	2, 13	1, 2, 10, 13
Item II	10, 11, 12, 13	2, 6, 11, 12
Item III	2, 11, 12	2, 12, 13
Item IV	6, 10, 12	6, 12

Units of material rated were:

Item I. Hall, Cameron P. *Decision-Making in Business*. Washington, D. C.: Methodist Board of Christian Social Concerns, *circa* 1963.

Item II. McGill, William O. "The Dignity of Work," *Crossroads*, Vol. 5, No. 1 (October-December, 1954), pp. 58-60.

Item III. Miller, Alexander. *Christian Faith and My Job*. Association Press, 1959.

Item IV. Nelson, John Oliver. "Christian Vocation and Daily Work," Social Action, Vol. XXII, No. 9 (May, 1956), pp. 7-15.

APPENDIX F

FACSIMILE OF DATA COLLECTION FORM
FOR PARA-CHURCH INFORMANTS

AMERICAN PROTESTANT EFFORTS TO INFLUENCE THE BEHAVIOR OF THE LAITY IN BUSINESS AND INDUSTRY, 1946-1965

Introduction

Since 1946, American Protestant Leaders have shown an increased interest in helping lay people relate their Christian Faith to their daily work.

The attached research schedule is part of a systematic program to study the trends in these efforts.

You are asked to share in this study by reflecting on your own personal development and by providing information on yourself and your views.

The research methodology of this project is built around not only the rating scales enclosed, but also the procedure known in the behavioral sciences as content analysis. Besides the data from persons such as yourself, the adult education and social education and action materials from nine major denominations have been examined. When completed, this project will form the basis of a doctoral dissertation at New York University.

Time for completion of the attached forms is estimated at 15 to 20 minutes.

Background Information

PERSONAL

1. Name ____ Age_____
2. Title ____
3. Business Address_________________________'Phone___________

4. Denominational Affiliation ______________________________
5. Layman ______ Ordained Clergy ______ Year Ordained ______
6. Education (Circle degrees earned) H.S. B.A. B.S. M.A. B.D. TH.M. M.B.A. PH.D. TH.D.
7. Other training or experience that contributes to your work with lay people ____________________________________

SPECIAL

1. According to our information you have sought, at least on occasion, to influence the behavior of the laity in business and industry, 1946-1965.

   a. Have your efforts been on a full-time basis? Yes ___ No ___. If yes, during what years? __________________

   b. Have your efforts been part-time? If so, estimate how much of your time has been devoted to this work. ___________%

2. During the years, how many lay persons have you sought to influence directly and personally? Estimate approximate number ___________.

3. Who are the people that have taken part in your lay training efforts? (Approximate only)

   a. Religion
      Protestants ______%
      Others ______%

   b. Race
      Negro ______%
      White ______%

   c. Sex
      Male ______%
      Female ______%

   d. Work
      Blue-collar ______%
      White-collar ______%

4. With what occupations have you done most of your teaching? Industrial managers, sales and marketing, personnel managers, industrial workers, bankers, engineers, etc. List those you have worked with most often:
   a. b. c. d.
   If most of your teaching has been to groups occupationally mixed - check here ______.

5. At what location have most of your efforts been carried out?

a. Parish Church ________________%
b. Retreat center ________________%
c. Factory, Board Room, Office, etc. ______________%
d. Other (specify) ______________________________%

If there has been a noticeable shift in locale during the years, please explain.

FIVE SELF RATING FORMS

CATEGORY A

What goal(s) have you had in seeking to influence the behavior of the laity in business and industry?

Directions for filling in the scale

1. On the scale below you will rate yourself as having a PERSONAL GOAL if your efforts have been aimed entirely at influencing individual workers in terms of their work habits, the meaning they assign to their work, their personal relationships on the job, their personal religious living, etc.

2. On the scale below you will rate yourself as having a CORPORATE GOAL if your efforts were aimed at influencing the individual workers so that they would realize the need for, and be equipped to, carry out changes in the organizational structures of their work situation.

3. As an example, if you were active in efforts to influence the behavior of the laity during the period 1946-1950 and if at that time your goal was entirely personal, you will CIRCLE #1 on the row opposite 1946-1950. (Do not rate yourself for a given period if you were not endeavoring to influence the behavior of the laity at that time.)

MY GOAL WAS

	Personal Only	Personal Mainly Corporate Slightly	Equal Emphasis on Personal & Corporate	Corporate Mainly Personal Slightly	Corporate Only
1946-1950	[✓ 1]	2	3	4	5
1951-1955	1	2	3	4	5
1956-1960	1	2	3	4	5
1961-1965	1	2	3	4	5

If you would like to write out some of your thinking about the matter of these goals, please do so here. It will help to insure a correct understanding of your point of view.

CATEGORY B

What type of content have you stressed in seeking to influence the behavior of the laity in business and industry?

Directions for filling in the scale

1. On the scale below you will rate yourself as stressing SACRAL CONTENT if, in your efforts to influence the laity in business and industry, you have utilized only traditional religious materials; such as, theology, Bible, church history, etc.

2. On the scale below you will rate yourself as having SECULAR CONTENT if, in your efforts to influence the laity, you have utilized only data from such areas of human knowledge as industrial, sociology, human relations, business administration, etc.

3. As an example, if you were active in efforts to influence the behavior of the laity in the period 1951-1955 and your content was drawn mainly from Biblical sources and

slightly from secular, you will CIRCLE #2 on the row opposite 1951-1955. (Do not rate yourself for a given period if you were not endeavoring to influence the behavior of the laity at that time.)

MY CONTENT WAS

	Sacral Only	Sacral Mainly Secular Slightly	Equal Emphasis on Sacral & Secular	Secular Mainly Sacral Slightly	Secular Only
1946-1950	1	2	3	4	5
1951-1955	1	[✓ 2]	3	4	5
1956-1960	1	2	3	4	5
1961-1965	1	2	3	4	5

If you would like to write out some of your thinking about the matter of content, please do so here. It will help to insure a correct understanding of your point of view.

CATEGORY C

What ethical orientation have you taught as you have sought to influence the behavior of the laity in business and industry?

Directions for filling in the scale

1. On the scale below, you will rate yourself as having a PRINCIPLES ORIENTATION if, in your efforts to influence the behavior of the laity in business and industry, you have sought to inculcate norms, rules, principles, and "middle axioms" whether these were drawn from sacred or secular sources.

2. On the scale below, you will rate yourself as having a CONTEXTUAL ORIENTATION if, in your efforts to influence the behavior of the laity, you have urged an approach that calls for responding in terms of each unique situation.

3. As an example, if you were active in efforts to influence the behavior of the laity in the period 1956-1960 and if, at that time, your ethical orientation placed equal emphasis on the principles and context, you will CIRCLE #3 on the row opposite 1956-1960. (Do not rate yourself for a given period if you were not endeavoring to influence the behavior of the laity at about that time.)

	MY ETHICAL ORIENTATION STRESSED				
	Principles Only	Principles Mainly Context Slightly	Equal Emphasis on Principles & Context	Context Mainly Principles Slightly	Context Only
1946-1950	1	2	3	4	5
1951-1955	1	2	3	4	5
1956-1960	1	2	[✓ 3]	4	5
1961-1965	1	2	3	4	5

If you would like to write out some of your thinking about the matter of these ethical orientations, please do so here. It will help to insure correct understanding of your point of view.

CATEGORY D

What education methodology have you used in seeking to influence the behavior of the laity in business and industry?

Directions for filling in the scale

1. On the scale below, you will rate yourself as having a MONOLOGIC METHODOLOGY if your efforts to influence the behavior of the laity have been solely by lecture, preaching, written word, etc. and have been carried out in a manner that sought no participation on the part of those addressed.

2. On the scale below, you will rate yourself as having a DIALOGIC METHODOLOGY if, in your efforts to influence the behavior of the laity in business and industry, you have

sought by means of discussion and conversation to share and explore mutually with the laity questions relating to work life.

3. As an example, if you were active in efforts to influence the behavior of the laity in the period 1961-1965 and if, at that time, your methodology was mainly dialogic and slightly monologic, you will CIRCLE #4 on the row opposite 1961-1965. (Do not rate yourself for a given period if you were not endeavoring to influence the behavior of the laity at about that time.)

MY METHODOLOGY WAS

	Monologic Only	Monologic Mainly Dialogic Slightly	Equal Emphasis on Monologic & Dialogic	Dialogic Mainly Monologic Slightly	Dialogic Only
1946-1950	1	2	3	4	5
1951-1955	1	2	3	4	5
1956-1960	1	2	3	4	5
1961-1965	1	2	3	[✓ 4]	5

If you would like to write out some of your thinking about the matter of methodology, please do so here. It will help to insure correct understanding of your point of view.

CATEGORY E

What attitude have you had toward the characteristic features of the American business-industrial system?

Directions for filling in the scale

1. On the scale below, you will rate yourself as having a NEGATIVE ATTITUDE toward the American business-industrial system if, in your efforts to influence the behavior of the laity, you have been critical of most of its characteristic features.

2. On the scale below, you will rate yourself as having a POSITIVE ATTITUDE toward the American business system if, in your effort to influence the laity, you have accepted without qualification the American business-industrial system.

3. As an example, if you were active in efforts to influence the behavior of the laity during the period 1946-1950 and your attitude toward the American business-industrial system was negative only, you will CIRCLE #1 on the row opposite 1946-1950. (Do not rate yourself for a given period if you were not endeavoring to influence the behavior of the laity at about that time.)

MY ATTITUDE WAS

	Negative Only	Negative Mainly Positive Slightly	Equal Emphasis on Negative & Positive	Positive Mainly Negative Slightly	Positive Only
1946-1950	[✓ 1]	2	3	4	5
1951-1955	1	2	3	4	5
1956-1960	1	2	3	4	5
1961-1965	1	2	3	4	5

If you would like to express some of your views about the American business-industrial system, please do so here. It will help to insure correct understanding of your point of view.

RELIGIOUS ASSUMPTIONS

In this section we are endeavoring to discover the theological views that have been associated with your efforts to influence the behavior of the laity in business and industry.

Listed below are a number of religious assumptions drawn from an examination of the economic life sections of four standard Protestant textbooks on Christian social ethics. (A. T. Rasmussen, George G. Thomas, E. Clinton Gardener, A. Dudley Ward.)

How influential have these assumptions been in your thinking and teaching over the past years?

IF VERY INFLUENTIAL CIRCLE #1

IF MODERATELY INFLUENTIAL CIRCLE #2

IF NOT AT ALL INFLUENTIAL CIRCLE #3

You may slightly rephrase any of the assumptions if you desire.

(The following is a sample of the data-collection form used in securing information on the religious assumptions listed in Appendix D, pp. 221-223.)

A. God is the creator of the material world.

At Present	Approximately 10 Years Ago	Approximately 20 Years Ago
1 2 3	1 2 3	1 2 3

Write here any other religious assumptions you now hold which have an important relationship to your efforts to influence the behavior of the laity in business and industry.

1.
2.
3.

Of all the assumptions above, list here the three or four assumptions which have been most influential on your thinking as you have sought to influence the behavior of the laity in business and industry.

1.
2.
3.
4.

PUBLISHED MATERIALS

If you have written articles, pamphlets, books, etc. on the subject of training lay people for their life as Christians in business and industry, please list the one or two that you consider representative of your work at various periods.

1946-1950____

____

1951-1955____

____

1956-1960____

____

1961-1965____

____

If there are books or articles by others that have greatly influenced your thought and practice in this field, please list them below.

1.
2.
3.

****

Please return this schedule as soon as possible

to John R. Hendrick
530 N. Main Street
Beaumont, Texas 77701

Envelope and stamps attached

APPENDIX G

INTRA-CHURCH UNITS OF MATERIAL

The following books, periodical articles, lessons, pamphlets, conferences, and filmstrips were rated by content analysis:

I. *The American Baptist Convention*

American Baptist Board of Education and Publication. "Christian Principles in Daily Work," *Adult Class*, Vol. 58, No. 2 (April-June, 1964), pp. 29-32.

American Baptist Publication Society. "Wise Words about Work," *Adult Class*, Vol. 39, No. 3 (July-September, 1947), pp. 45-48.

Cox, Harvey. *Manual for Church and World Witness*. Valley Forge: Division of Evangelism, American Baptist Home Mission Society, 1960.

Fouts, William M. "Christian Principles in Earning a Living," *Adult Class*, Vol. 51, No. 3 (July-September, 1951), pp. 29-36.

Gerlity, Eugene F. "Baruch: Vocational Dependability," *Adult Class*, Vol. 51, No. 3 (July-September, 1957), pp. 49-52

_______. "Justice in Daily Work," *Adult Class*, Vol. 52, No. 3 (July-September, 1958), pp. 49-52.

Oerth, Franz Edward. "Growth Through Useful Work," *Adult Class*, Vol. 48, No. 3 (July-September, 1954), pp. 49-52

Patterson, G. Keith. "This One Thing I Do in My Other Vocation," *American Baptist Men Program Guide* (June, 1961), pp. 50-52.

Sells, Dallas. "Christian Ministry in Unions, Chambers of Commerce and Public Office," *American Baptist Men Program Guide*, 1965.

II. *The Lutheran Church in America*

Berkemeyer, William. "This is Your Vocation," *Lutheran Men*, Vol. 38, No. 12 (December, 1957), pp. 12-15, 28-30.

Beyersdorff, Edward. "It's Tough to be a Christian in Business," *Lutheran Men*, No. 9 (September, 1961).

Boldt, William J. "Justice in Daily Work," *The Augsburg Uniform Series for Adults*, Vol. 48, No. 3 (July-September, 1958), pp. 35-37.

Fellmy, C. E. "Behold Your Calling," *Lutheran Men*, Vol. 42, No. 1 (January, 1961), pp. 7-11.

Glatzert, Paul. "Industrial Peace - A Goal for Christian Laymen," *Social Missions Quarterly* (June, 1947), p. 10.

Gudmestad, Lawrence W. "Living Our Christianity," *Lutheran Churchmen Topics*, 1965, pp. 61-67.

Hertz, Karl H. "A Day's Work for a Day's Pay" and "Honesty is More Than a Policy," *Christian Behavior*. Philadelphia: Lutheran Church Press, 1964. Pp. 75-86.

Horn, James C. "Work-Drudgery or Vocation," *Major Social Concerns*. Philadelphia: Lutheran Church in America Series, 1964. Pp. 122-132.

Johnson, Charles. "Daily Work," *Lutheran Men*, Vol. 34, No. 4 (April, 1953), pp. 22-26.

Kirsch, Paul J. "Being Christian at Work," For Good or Evil. Philadelphia: Lutheran Church Press, 1965. Pp. 21-31.

Lutheran Church in America. "Faith and Life Institutes, 1957-1964." New York: Board of Social Ministry. (Mimeographed)

Mumper, J. Harold. "Wise Words about Work," The Augsburg Uniform Series for Adults, Vol. 37, No. 3 (July-September, 1947), pp. 33-35.

Sherman, Franklin. "The Daily Shuttle," The Courage to Care. Philadelphia: Fortress Press, 1959. Pp. 51-59.

Tamke, George. "Worthy of the Calling," Lutheran Men, Vol. 38, No. 11 (November, 1957), pp. 6-8.

Wicky, Gould. "The Christian and His Vocation," Lutheran Men, Vol. 32, No. 12 (December, 1951).

III. The Methodist Church

Birney, George H. "Getting Along with Others in Business," Adult Student, Vol. 8, No. 8 (August, 1949), pp. 29-31.

Cryer, Newman S. Jr. "Stewardship in Christian Vocation," Adult Student, Vol. 22, No. 12 (December, 1963), pp. 18-22.

Eby, Kermit. "The Church, Management and Labor," Adult Student, Vol. 12, No. 11 (November, 1953).

Hall, Cameron P. Decision Making in Business. Washington, D. C.: Methodist Board of Social Concerns, approx. 1962.

Harrod, Howard L. "The Institution and the Calling," Concern, Vol. 7, No. 10 (June, 1965), pp. 8-11.

Pancoast, Elinor. *Competition, The Profit System* and *Christianity*. Washington, D. C.: Methodist Board of Social Concern, approx. 1962.

Penney, J. C. "Business and The Golden Rule," *Adult Student*, Vol. 14, No. 4 (April, 1955), pp. 13-16.

Phifer, Lyndon B. (ed.). "Integrity in Business Relations," *Adult Student*, Vol. 6, No. 8 (August, 1947), pp. 54-58.

Schofield, Charles E. "Can Labor and Management Get Along Together," *Adult Student*, Vol. 6, No. 9 (September, 1947), pp. 19-22.

Seifert, Harvey. "Our Daily Bread," *Adult Student*, Vol. 9, No. 9 (September, 1950), pp. 22-34.

Voigt, Edwin Edgar. "A Christian and His Vocation," *Adult Student*, Vol. 16, No. 4 (April, 1957), pp. 45-64.

Wicke, Lloyd. "God and the Day's Work," *God in My Life*. Nashville; Abingdon Press, 1959. Chap. 8.

IV. *The National Baptist Convention U.S.A., Inc.*

Austin, Finis H. (ed.). "The Dignity of Work," *The Adult Sunday School Lessons*, Vol. 31, No. 3 (October-December, 1954), pp. 21-24.

_______. "Growth Through Useful Work," *The Adult Sunday School Lessons*, Vol. 31, No. 2 (July-September, 1953), pp. 46-49.

_______. "Justice in Daily Work," *The Adult Sunday School Lessons*, Vol. 34, No. 3 (July-August, 1958), pp. 41-44.

Harvey, George W. (ed.). "Christian Principles in Earning a Living," *The Adult Sunday School Lessons*, Vol. 28, No. 2 (July-September, 1951).

Harvey, George W. (ed.). "Wise Words about Work," *The Adult Sunday School Lessons*, Vol. 24, No. 2 (July-September, 1947), pp. 37-40.

Liggins, W. T. "The Importance of Diligence," *Adult Bible Quarterly*, Vol. 37, No. 2 (April-June, 1961), pp. 41-44.

Matthew, W. R. "Christian Principles in Daily Work," *Adult Bible Quarterly*, Vol. 41, No. 2 (April-June, 1964), pp. 29-32.

Washington, William M. (ed.). "The Dignity and Honor of Work," *The Baptist Layman*, Vol. 8, No. 1 (January-March, 1965).

V. *The National Council of Churches of Christ in the United States of America*

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APPENDIX H

PARA-CHURCH RESPONDENTS

I. Industrial Missioners

Allyn, Compton, 1717 Section Road, Cincinnati, Ohio, 45237
Batchelder, Robert C., 55 Elizabeth Street, Hartford, Connecticut
Beisswinger, Donald F., 5703 W. Roosevelt Road, Cicero, Illinois
Bennett, R. D., 515 Broad Street, Newark, New Jersey
Campbell, James M., 8646 Puritan, Detroit, Michigan, 48238
Christman, Jesse E., 8696 Puritan, Detroit, Michigan 48238
Cohea, William H., Jr., 19 South LaSalle, Chicago, Illinois
Doster, Philip, 8646 Puritan, Detroit, Michigan 48238
Hunt, Bruce A., 1225 East 60th Street, Chicago, Illinois 60637
Huntington, Francis C., 55 Liberty Street, New York, New York 10005

II. Industrial Chaplains

Boston, G. Jack, P. O. Box 88, Wilkesboro, North Carolina 28697
Cooke, Jack H., Cherryville, North Carolina
Davidson, Rev. Harold A., 1630 Thacker Avenue, Jacksonville, Florida, 32207
Grigg, Robert B., Jr., 4101 South Interstate 85, Charlotte, North Carolina
Jordan, Rev. Harold C., Le Tourneau Station, Vicksburg, Mississippi
Kelly, Donald N., 100 Oakbrook Center Mall, Oak Brook, Illinois
Martin, Charlie, 5511 South Cincinnati, Tulsa, Oklahoma

Peterson, J. Gordon, Box 96, Rockwall, Texas
Sampson, Harry W., Sinclair Refining Company, Houston, Texas

III. Directors of Lay Centers

Bryant, Robert R., 700 W. 19th, Austin, Texas, 78731
Cody, Bill, 900 N. E. Loop-Expressway, San Antonio, Texas, 78209
Cox, Robert M., The Center for Organization & Personal Effectiveness, 13 Wellington Road, East Brunswick, New Jersey 08816
Emerick, Samuel, 920 East William Drive, Richmond, Indiana
King, Davis S., 14 Boltwood Avenue, Amherst, Massachusetts 01002
Lewis, W. Jack, Anabel Taylor Hall, Cornell University, Ithaca, New York, 14850
Morrison, Ruth, 1879 North Cambridge Avenue, Milwaukee, Wisconsin, 53202
Nelson, John Oliver, Kirkridge, Bangor, Pennsylvania, 18013

IV. Professors in Theological Schools

Arndt, Elmer J. F., Eden Theological Seminary, 475 E. Lockwood, Webster Groves, Missouri
Barnette, H. H., 2825 Lexington Road, Louisville, Kentucky, 40206
Benne, Robert, 1100 East 55th Street, Chicago, Illinois, 60615
Bland, Thomas A., Southeastern Baptist Theological Seminary, Wake Forest, North Carolina
Fletcher, Joseph, Episcopal Theological School, Cambridge, Massachusetts,02138
Jackson, Douglas, 202 Selecman Hall, S.M.U., Dallas, Texas, 75222
Mattson, A. D., 2817 - 17th Street, Rock Island, Illinois
Milligan, Charles S., Cliff School of Theology, 2201 S. University, Denver, Colorado, 80210

Nelson, James B., United Theological Seminary, 3000 - 5th Street, N.W., New Brighton, Minnesota, 55112

Pinson, W. M., Jr., 10 Box, 22060, Fort Worth, Texas, 76112

Schott, George Frederick, Lutheran Theological Seminary, 4201 N. Main, Columbia, South Carolina, 29203

Scudder, C. W., Southwestern Baptist Theological Seminary, Box 22000, Fort Worth, Texas

Shriver, Donald W., Jr., 27 Horne Street, Raleigh, North Carolina, 27607

Stotts, Jack L., McCormick Theological Seminary, 800 West Belden, Chicago, Illinois

Stuemphle, Herman G., Jr., Lutheran Theological Seminary, Gettysburg, Pennsylvania, 17325

Thomas, John W., Crozer Theological Seminary, Chester, Pennsylvania

Wentz, Frederick K., Hamma School of Theology, Springfield, Ohio, 45501

V. Others

Cosby, Beverly R., 4415 Boonsboro Road, Lynchburg, Virginia 24503

Eckel, Malcolm W., Christ Church Cathedral, 35 Chestnut Street, Springfield, Massachusetts, 01103

Green, Robert L., Jr., Box 74, Wilton, Connecticut

Hicks, W. Lee, Council of Churches, 220 Grant Street, Pittsburgh, Pennsylvania 15219

Hollis, Harvey W., Suite 605, 88 Tremont Street, Boston, Massachusetts, 02108

Halverson, Richard C., 5500 River Road, Washington, D. C., 20016

Howe, Reuel L., 380 Lone Pine Road, Bloomfield Hills, Michigan, 48013

Johnson, Byron L., University of Colorado, Denver, Colorado

Johnson, Harold L., Emory University, Atlanta, Georgia, 30322

Larson, Bruce, 279 Fifth Avenue, New York, New York
Ling, David E., 3282 North Lexington Avenue, St. Paul,
    Minnesota, 55112
Lund, Richard W., Pilgrim Congregational Church,
    United Church of Christ, Lexington, Massachusetts
Newberg, Arthur H., Bechtel Corporation, 220 Bush St.,
    San Francisco, California, 94119
Potter, Frank, The Athenian School, Danville,
    California, 94526

APPENDIX I

ADDITIONAL RELIGIOUS ASSUMPTIONS FOUND IN INTRA-CHURCH UNITS OF MATERIAL OR MENTIONED BY PARA-CHURCH RESPONDENTS

I. Additional Religious Assumptions found in Intra-church Units of Material.

  a. Work is a curse to be accepted and made tolerable by a right attitude (Lutheran, 1946-1950).

  b. Every person is of the highest value (Methodist, 1946-1950).

  c. The spirit of love must permeate all relations (Methodist, 1946-1950).

  d. Individuals must have freedom of choice within the economy (Methodist, 1960-1965).

  e. Salvation of souls is life's most important business (Southern Baptist, 1951-1955).

  f. Man is of infinite worth (Southern Baptist, 1956-1960).

  g. Bringing men into daily and conscious relation with God is the church's chief business (Southern Baptist, 1961-1965).

  h. One's job is a way of bringing in the Kingdom of God (United Church of Christ, 1946-1950).

- i. The Christian must follow the guidance of Jesus wherever he is (United Church of Christ, 1946-1950).
- j. Hard work is a responsibility under God (United Church of Christ, 1956-1960).
- k. Laymen have a ministry in the world (United Church of Christ, 1961-1965).

II. Additional Religious Assumptions mentioned by Parachurch Respondents.

- a. Industrial Missioners.
  - (1) Man is responsible and the world is good quite apart from God.
  - (2) The kingdom as described and acted out by Jesus is an ethical norm for action which will release one from social ideologies and give one perspective on what it means to be human now.
  - (3) Man is responsible for social structures.
  - (4) Man is sinner and, therefore, must be checked by countervailing power.
  - (5) Man's freedom ought to include the opportunity

to influence decisions that effect his life and the lives of others.

(6) God is present and works beyond our expectations amid the lives of persons and structures.

(7) Justice and love require that "insiders" share power with "outsiders."

(8) The human capacity for action is undergirded by the capacity to promise and forgive.

(9) It is the nature and destiny of man to be bound up organizationally with his neighbor.

b. Industrial Chaplains.

(1) God transforms human life through the acceptance and forgiveness of his son.

(2) Christian faith must be expressed in community.

(3) A personal relationship with Christ can solve man's problems.

(4) The Word of God as infallibly inspired assists one in living a Godly life.

(5) All, poor and rich alike, can receive Christ and learn to live a meaningful life.

(6) One should have love and tolerance toward his fellowman and his problems.

- (7) All men are God's children.
- (8) Help a person, and you help God.
- (9) Since all are subject to human error, one should be slow and compassionate in criticism.

c. Directors of Lay Centers.

- (1) Man, who is in relationship with the world and others, participates in creating the emerging form and content of the relationship--personal, historical, cultural, and natural.
- (2) God is in every man; this condition can be fostered by proper conditions, but church institutions stifle it.
- (3) The need is for personally committed, disciplined laymen who will accept their baptismal ordination to ministry in the world.

d. Professors.

- (1) The church is called to participate in God's mission in the world, the object of which is a community of justice, love, peace, and unity.
- (2) Human personality is of the highest value.

(3) Our goal is love and justice in human relations.

(4) God is active and present in all events.

(5) The church is called to take the form of the servant.

(6) Personality is sacred.

(7) Love is the law of life.

(8) God established the economic sphere as a divine order in which he works for man's good.

(9) God is to be the center of one's value system.

(10) Compassion is an ethical measure of any social system.

(11) Man's future is open.

(12) Power is central for ethics in business.

(13) The incarnation affirms the secular and material.

(14) The laity are the church's frontier ministers in the world.

e. Other Respondents.

(1) God is acting in business and the industrial

world to create a more human environment.

(2) God is working in the world through the laity.

(3) God's concern extends to all mankind.

(4) Man has the capacity to solve any problem.

(5) Life is fulfilled in relationship to others.